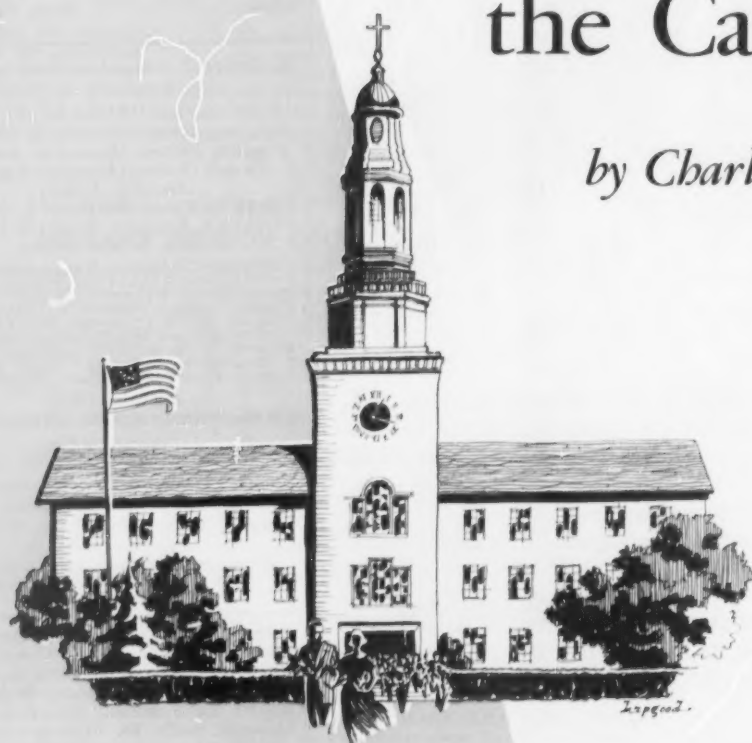


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America

Freedom on the Campus

by Charles Donabue



20 cents

April 27, 1957



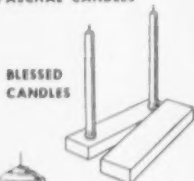
For the zeal of thy house
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[Ps. 68:10; John 2:17]



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America

National Catholic Weekly Review

Vol. XCVII No. 4 Whole Number 2502

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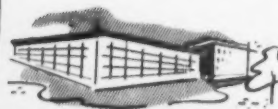
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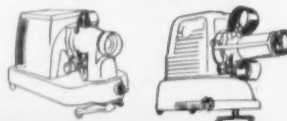
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Correspondence

Migrant Workers' Priests

EDITOR: In your comment, "Help For The Bracceros," AMERICA, March 9, you stated that the spiritual care of the migrant worker is receiving a great deal of thoughtful and prayerful attention from our priests.

I wish to affirm how true this is, and to say even more in praise of our American priests. As field representative of this office I have worked in over thirty dioceses. Words cannot express the zeal, understanding, sincerity and unassuming holiness of our priests. Though they need all of the time and energy available to care for their own permanent parishioners, yet when the hundreds and sometimes thousands of migrant workers come into their territory, these men of God spend themselves even more completely in caring for their "adopted children." . . .

(REV.) JOSEPH H. CROSTHWAITE
Bishops' Committee for the
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Speaking Out

EDITOR: I trust that I shall be one among many who will applaud your forthrightness and skill in dealing with the critical situation with respect to religious group relations ("A Time for Silence, or a Time to Speak," AM. 3/16).

Granted that a radio broadcast would have enabled the message to reach all groups concerned, it is hoped that by its publication in AMERICA the urgent need for greatly increased apostolic action by Catholics will gain a wider and fuller appreciation. May it serve to provoke a searching examination of conscience as to the extent of our responsibility for the development of the critical situations discussed in your article. . . .

Tucson, Ariz. THOMAS F. JORDAN

Single and Purposeful

EDITOR: Kathleen Rutherford's letter of March 2 refers to her article of April 2, 1955 about the "purposeless single" and their problems.

Specifically, what are these problems and to what lack of purpose does she refer? Speaking for myself and hundreds of other single people whom I have known, I can say that our lives have a very definite purpose. As for problems, why

should the single be exempt? The way of the cross is a royal one because we follow our King.

The "unattached person" has the big purpose to know God, to love Him and to serve Him, as do the married and the religious. All avenues of expression and of usefulness are open to him except the founding of a family. The single life is recognized as a vocation by the Church.

Usually the single person has more spare time than the married. This precious time can be turned into everlasting gold by attending daily Mass, helping one's neighbor and finding countless other ways of doing good if one is interested.

(MISS) HILDA I. LEVI

Genoa, Wis.

Moving Scene

EDITOR: In your Comment of March 30, "People on Wheels," you refer to our American overemphasis on mobility. I heartily agree. . . . For the past fifteen or twenty years I have been calling this particular phase of our scrambled scale of values "automodolatry."

CLARENCE F. BURKHARDT

Dayton, Ohio

Strength of Unions

EDITOR: A letter in your April 6 issue raises the question of "the frightening power of many present-day unions." I think that a little common sense applied to answering the question, "How strong should unions be?" might calm the fright.

The answer is plain if you consider the purpose of unions. They arose to correct unjust and intolerable conditions. Their purpose is social justice or, as Pope Leo XIII put it, "helping each member to better his condition to the utmost in body, soul and property."

In the light of this purpose, it is clear that unions today are not strong enough. They are not strong enough when, after ten years of trying, they have failed to amend the many anti-union features of the Taft-Hartley Law. They are not strong enough when, as is true today, three-fourths of America's working force is non-union labor. They are not strong enough when, after 150 years of struggle, they have failed to gain a living wage for a large percentage of their own members.

(Continued on next page)

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Correspondence (Continued):

Unions should be just as strong as management. As a man needs legs of equal strength, so America needs strong unions because America has strong management. These two, labor and management, are the legs of industry.

Finally, weigh this point. Power has to be in somebody's hands. Is it more democratic, more American to put that power into the hands of a few members of management, or to put that power into the hands of several thousand elected representatives of America's 17 million union workers?

The tycoons of big business had the power before unions made them share it. They would have it now, except for unions. While they held unchecked monopoly of wealth, the masses were economic slaves.

(REV.) RICHARD MCSORLEY, S.J.
Scranton, Pa.

Right to Protest

EDITOR: In the March 30 AMERICA John Cogley, commenting on Fr. Connery's "The Morality of Blacklisting," condemns private judgments and actions which "deprive others of the chance to practice their profession."

The only exceptional feature of Mr. Cogley's indignation is that it has such a familiar sound. Where have we heard it before? From the sponsors of right-to-work laws, perhaps? Or was it from the opponents of such private, individual activity as the bus boycott in Montgomery, Ala.?

ROBERT OSTERMANN

Chicago, Ill.

Uncounted Blessings

EDITOR: Thank you for Jerome Taylor's "Marriage Can Be a Trial, Too" (AM. 4/6). I am more soothed by his thought than the one that goes "Count your blessings."

A priest friend of mine who told me, "Look, lady, in your set-up, you're doing fine if you don't kill a kid a day," had the same joyous approach to the problem as Mr. Taylor.

I think the marriage vows should include one to receive Holy Communion at least weekly. We are in urgent need of the Eucharist. There is no peace, no quiet, no possibility for contemplation. It's easy to wonder if marriage isn't "All this, and hell, too!"

And I am happily married!

My 7 children have interrupted the writing of this letter 17 times. Or have my 17 children . . . one moment, please, while I count my blessings.

MRS. SID SICOTTE

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Current Comment

Holy the Sabbath

We often hear that the age of technology has brought with it a threat to our culture. Though this danger is hard to identify in tangible ways, there is at least one instance that leaps to the eye. It is the crisis of the Lord's Day. In various parts of the world the time-honored Sunday rest is being undermined by the demands of industrial civilization. It takes no great perception to foresee what the disappearance of the day sanctified to the Lord would mean to people's religious life.

In Germany, the State of North Rhine-Westphalia has legalized a "sliding work week" in the Ruhr iron and steel industry. The plea is that Germany's industrial requirements demand continuous operations if the country is to meet foreign competition. In Bavaria, the paper industry has announced a rotating work week. The Bavarian bishops have denounced this on the grounds that it would be "a long step towards religious, spiritual and cultural nihilism."

Small wonder that the United States, too, is experiencing the same crisis. In our case, however, the point of infiltration is not so much in industrial work as in widespread Sunday shopping. The most recent warnings on our Christian duty to preserve the Lord's Day are those issued by Cardinal Stritch of Chicago, Cardinal Mooney of Detroit and Bishop Pursley of Fort Wayne. It seems a paradox that at a time when Saturday has become for many a workless day, Sunday has become a shopping day. Shall we let the Lord's Day be the first victim of our modern industrial civilization?

Protecting Welfare Funds

During the past fortnight several Senators have announced that before the end of the present session Congress ought to deal with union abuses revealed by the McClellan committee. Others feel that it is still too early in

the hearings to be thinking of legislative remedies.

Though there is much to be said for a go-slow approach in this difficult field, the Senate has a bill before it at the moment that merits immediate consideration. Introduced last Feb. 17 by Sen. Paul H. Douglas and co-sponsored by Senators James E. Murray and Irving M. Ives, this bill (S. 1122) is aimed at abuses in employee welfare funds. It reflects the knowledge gained from more than two years of investigation by Senate and House committees, as well as by a special legislative committee in New York State. It represents what might be called a moderate approach to the problem.

Under the terms of S. 1122 all welfare and benefit plans covering 25 or more employees would be obliged to register with the Securities and Exchange Commission. Plans covering 100 or more employees would be required in addition to file annual reports covering contributions, benefits paid, expenses, salaries and fees, reserves, in-

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EDITOR

vestments, commissions and other pertinent data. These plans would also be obliged by S. 1122 to furnish their beneficiaries with copies of an audited annual report.

Essentially a "disclosure" bill, S. 1122 would not stop all abuses. But in a sense this is a virtue rather than a defect in the bill. For until the parties concerned and the several States show themselves incapable of assuring the honest administration of welfare funds, the Federal Government should eschew the field of detailed regulation. So what's the Senate waiting for?

Discrimination in Wisconsin

Wisconsin's Fair Employment Practices Act was tested in that State's Supreme Court on April 9 and found wanting in legal enforcement powers. The Fair Employment Practices Division of the State Industrial Commission, after investigation and a hearing, made a finding that Bricklayers' Local No. 8, Milwaukee, had unfairly excluded two Negro applicants for membership because of their race. The commission sought through the courts to compel the union to cease from this sort of discrimination.

The union argued that the two Negroes had not followed the union rules in applying for membership. But in any case, it stated, if it chose to practice race discrimination in admitting members, there was no law compelling it not to. The court agreed. It also added that its decision was "cold comfort" for the colored applicants; but the law as it stood was "all the legislature saw fit to provide" as a barrier to unfair employment practices.

Bricklayers' Local 8, and like-minded unions in Wisconsin, know that if they choose to practice racial discrimination they are violating no State or Federal law. They are, however, violating one of the fundamental principles of unionism: a brotherly care for the welfare of fellow workers.

Those among them who believe in Christian morality must realize that they are also violating Christ's solemn command to love our neighbor. For this, of course, they do not have to account in any court, State or Federal. They have to account for it to Him who said: "As long as you did it to one of these my least brethren, you did it to me."

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German School Issue

If Catholic education in this country has its dilemmas, our fellow Catholics in West Germany have equally challenging problems. As reported here, (AM. 4/6, p. 4), religious education in the Federal Republic got a severe setback recently through a legal decision. On March 26 the Constitutional Court declared that the school clauses of the 1933 concordat could not be enforced by the Federal Government in the individual states.

In this concordat, or legal agreement with the Holy See, the prewar German

Government guaranteed the maintenance of state-supported confessional schools. The effect of the long-awaited decision is to leave a free hand for some of the individual States to go ahead with plans to abolish the Catholic (and Protestant) state-supported schools.

As privately-financed confessional schools are a practical impossibility in Germany, this development would be a death blow to religious education. On the face of it, the prospect is grim. First pessimistic reactions, however, have been succeeded by a regain of hope. In a statement issued some days after the decision, Msgr. Wilhelm Boehler,

episcopal representative at Bonn, argued that the import of the Constitutional Court's verdict is not so sweeping as had been believed at first reading. The German Catholics have not given up the fight.

German Scientists Renege

Great Britain had scarcely announced its new policy of scrapping conventional armaments and placing its reliance on nuclear weapons when 18 West German nuclear physicists warned their Government they would have nothing to do with the production, testing or use of tactical atomic weapons systems.

The British Defense Cuts

There is danger that the drastic defense cuts announced by Britain on April 4 will be interpreted as a concession to new methods of warfare rather than as the acceptance of a grave risk imposed by economic necessity.

This danger is heightened by two statements contained in the White Paper announcing the cuts and the considerations behind them.

"It must be frankly recognized," the White Paper declares, "that there is at present no means of providing adequate protection for the people of this country against the consequences of an attack with nuclear weapons."

"This makes it more than ever clear," the British add, "that the overriding consideration in all military planning must be to prevent war rather than to prepare for it."

American defense officials, while recognizing the economic burden imposed upon Britain by its present armed forces, are alarmed, and justly so, by the note of despair sounded in the White Paper.

True deterrent power does not lie in the ability of the free world to repay destruction with destruction in equal or greater measure. That would indeed be the ultimate folly, a folly that could result only in purposeless, catastrophic destruction.

Rather, true deterrent power lies in implanting within the minds of the Soviet chieftains the conviction that they will not only be stunned by the power of air and missile retaliation if they move against us, but that they will also hear in short order the crunch of Allied tank treads on the ashes of their cities and feel the points of Allied bayonets at their own throats.

Britain may have no choice at present but to

cut back her conventional forces. Her own people, however, and the peoples of all the free world should recognize the gravity of the risk that is being undertaken.

Malaya and South Korea were not saved from Communist conquest—nor were the rebellions in Kenya and Cyprus broken—by guided missiles, or even by air and machine power alone. These actions were fought and won largely by land power, land power that in Malaya, Kenya and Cyprus was compelled by the enemy and the terrain to fight by tactics little removed from those Caesar used against the Gauls.

As the British garrisons over the world are reduced or withdrawn, the free world faces the prospect of seeing its outposts fall to the next determined subversive effort, or of having to devastate those outposts, and their populations, by air or guided-missile attack in some future war.

The promise of a mobile "strategic reserve" held out by the British White Paper is illusory. Experience in this country has shown that forces withdrawn from overseas stations for economy reasons soon melt away, victims of legislators who cannot see the need for military forces unless they are actually fighting a war or are at least face to face with a flesh-and-blood enemy.

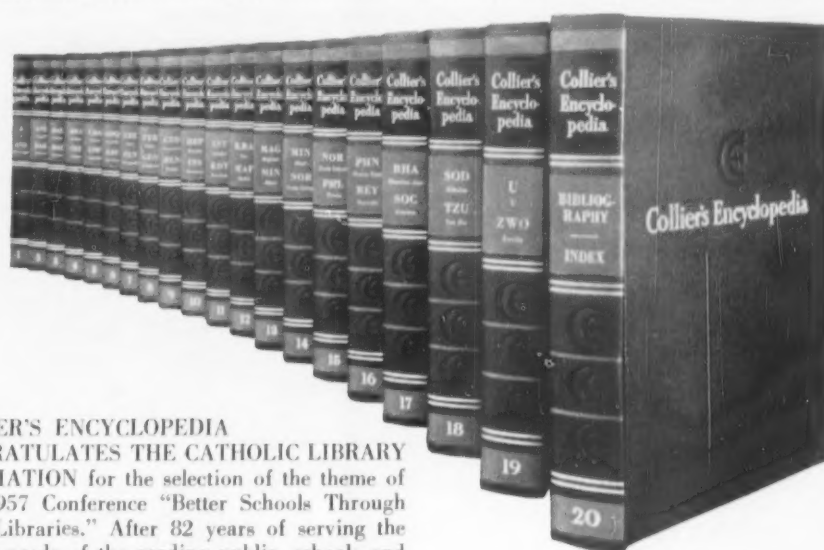
The planned reduction of the British forces, the cut in America's planned air strength and the tying down of France's strength in North Africa are creating a dangerous gap in the defenses of the free world. To fill that gap we have but the promise of guided missiles that do not now exist—but which someday may or may not be able to take the place of our disbanded formations.

The notion that we can win the mightiest struggle mankind has ever known by keeping one hand on the guided-missile button and the other on a cocktail shaker could carry us, and our civilization, into oblivion.

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Four of the West German savants are Nobel Prize winners. Their decision was promptly applauded by seven East German physicists, two of them Lenin Prize winners. (Did these latter win the Lenin Prize for refusing to produce and test atomic weapons for the Reds? We doubt it.)

This newest effort to push West Germany down the road toward neutralism drew Chancellor Adenauer's reply that atomic armament was a political matter for which he, as head of the Government, was primarily responsible. The scientists replied that they had a duty to take the stand they adopted. One of them said his conscience impelled him to oppose nuclear weapons. An upshot of this controversy has already been the strengthening of the political position of the Social Democrats, the party most likely to unseat Chancellor Adenauer in the general elections set for Sept. 6.

We regret the decision of these scientists. It has weakened the defense potential of the whole free world. Meantime, the Soviets have stepped up the pace of their own testing, with explosions reported April 3, 6, 10, 12 and 17.

Like all of us, U. S. nuclear physicists are startled in imagination and troubled in mind over the horrendous power of modern weapons, but they have not refused to lend their hands and their brains to the vital work of building a deterrent to Soviet nuclear conquest.

Moscow's Economic Pains

If we note here the Kremlin's most recent crime against the Russian people—the freezing of the Government's internal debt—the reason is not that any act of Communist perfidy is especially newsworthy. It isn't. By this time the free world has come to expect the worst of Moscow.

But if on this score the Kremlin's decision to suspend payment on its bonds is scarcely newsworthy, it does suggest a lesson that we ought not ignore. As we groan under the burden of the cold war, we feel a very human temptation to become tired and discouraged and to seek ways of lightening the load. We forget too easily that the enemy is undergoing the same sort of ordeal and that the confident, bellicose face he

shows the world may mask very grave weaknesses.

That this is true of the Soviet Union seems clear from the Government's repudiation of its bonds. No country, not even a Communist country, steals \$26 billion from its citizens unless it is in deep and serious trouble of some kind. Obviously the hydrogen arms race, together with the new need of bolstering the shaky economies of the satellite countries, is severely straining the Soviet production system. Moscow can continue the race only by forcing its people to contract by still another notch their already painfully tight belts. In such circumstances the greatest contribution we can make to the hard-pressed men in the Kremlin is to seek prematurely a slowdown in our own defense effort. Wars, cold as well as hot, are not won by the timid and faint of heart.

Liberty in Mourning

The effort to salvage some prestige from our poor performance during Hungary's October Revolution is petering out ingloriously. A State Department declaration of April 13 informs us that the United States will receive "a limited number" of Hungarian refugees in the next few months and that we will help other countries to absorb more. It is estimated that about 3,000 more of those who fled Hungary after October 23 will be received under the new slowed-down policy. From then on, immigration reverts to the cumbersome procedures of the McCarran-Walter immigration law.

To those Hungarians still in the Austrian refugee camps, our decision came as a bitter disappointment. Unfortunately, in this case we Americans cannot explain away our attitude by pleading the risk of war or the exigencies of international politics. Our own legislation, ostensibly designed as an anti-Communist measure, has worked to the opposite effect. The McCarran-Walter law has operated to undermine the confidence of the lovers of freedom behind the Iron Curtain. By our free choice we have given the Kremlin the opportunity it much needed to argue that we have betrayed the Freedom Fighters.

It is true, as we were glad to note last week, that disunited families will be among those who will enjoy the last

phase of our momentary liberality. Our performance as a whole, however, sets a poor example to other nations and leaves Austria in an awkward situation. The whole story is a lamentable one. We have yet to feel its ultimate consequences.

Spotlight on Asia

► Indonesian President Sukarno's new Cabinet, formed on April 11 in hopes of re-establishing central authority over rebellious provinces, appears to be working for a cause already lost. The movement for greater autonomy in Indonesia's outlying islands has gathered such momentum that only drastic concessions will satisfy local political and army leaders. If Indonesia is to be pacified, federation rather than strong central government seems to be the only way.

► On Jan. 1, 1958 Britain is destined to lose a colony and gain a Commonwealth member. On the first of the year a new constitution will give Singapore internal autonomy. Unfortunately, the barring of "subversives" in the first elected legislature—a reasonable enough condition imposed by the British—has roused a storm of protest in Singapore. This, however, is not expected to complicate the colony's emergence into independent status, which must be hailed as another forward step in Britain's evolving relations with her dependencies.

► Japanese businessmen so anxious for trade relations with Red China have been rudely awakened. Red China is fast becoming a trade competitor in Southeast Asia. Peking's economic drive has not yet hurt Japan badly. But the quantity of Communist Chinese consumer goods turning up in Hong Kong is giving the Japanese a foretaste of what competition may be like in the years ahead. The issue now is: should Japan help along the Red Chinese economy with mutual trade agreements?

► Red China has been forced to admit that her population is pulling ahead of her ability to raise standards of living. Choosing the easy way out, Chairman Mao has decided on a country-wide birth-control campaign. However hard they push the campaign, the Reds are likely to find Chinese family traditions an insurmountable obstacle.

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The latest talk in financial circles is that the Federal Reserve will abandon plans to tighten interest rates and may even ease them a bit. If the Fed reverses its tight money policy, it could be a most portentous development in the present seesaw business picture. This does not mean, however, that the business boom will necessarily continue. True, interest rates are a stimulant to business. But if the Fed prescribes this stimulant, it will be only because it fears the economy has developed some serious soft spots. It should be remembered that the Federal Reserve Board has access to business statistics about two weeks before they appear in print.

GENERAL UNCERTAINTY

The Federal Reserve is not the only one walking the "inflation-deflation" tight rope. Many prominent analysts, commentators and Government agencies are uncertain whether the outlook is "fair and warmer" or "cloudy and colder." So the searchlight is being focused on each new development on the business horizon.

It is difficult to guess what may happen in the economy tomorrow; but it is rather simple to understand why opinions should be so uncertain today. Fundamentally the picture is blurred because we now have full employment. An oversimplified statement of what this means is that the expansion possibilities open to business are limited. A more sophisticated explanation is that the pressures pushing costs upward cannot be offset by the economies from increased sales. This tempts some businessmen to turn to the expedient of higher prices for their product—hence the danger of inflation.

The pressure of rising costs is at least indirectly the result of full employment. It comes from increased wage scales, higher prices of materials, higher inventory carrying charges and increased sales costs because of competition.

MANY POSSIBLE REASONS

Rising costs may induce inflation, but there is just as much chance that they may cause a recession. Buyer resistance to higher prices may close the conventional escape hatch—passing on increased costs to the consumer. One's own limited capacity or increased competition from expanded facilities of rivals may block the increasing-sales

escape route. It is these and similar developments that produce the famous "profit squeeze."

Superficially, it looks as if profit margins today are holding up well. A recent National City Bank compilation of 2,550 companies showed an average increase of 3 per cent in profits after taxes for 1956 over 1955. But these figures only tell us that profits were holding up. They say nothing about the profit margin: the ratio of profits to sales. If the profit margin remains constant and sales increase or decrease, profits will increase or decrease accordingly. Increased sales may offset a declining profit margin—this is what happened in 1956. Or, again, an increased profit margin may offset declining sales.

What has been happening lately to profit margins was uncovered by a *Business Week* study of 44 large corporations from a broad section of industry (March 23, 1957). In 1956, two out of three of these representative firms experienced a lower profit margin. In fact, during the recent sales boom the profit margin of these 44 firms dropped from nearly 20 per cent in 1950 to 14.1 per cent in 1956.

In 1950 these companies earned \$6.2 billion on \$32.2 billion of sales; last year they earned a half-billion dollars more than in 1950, but it took \$17 billion more of sales to do it.

SHRINKING PROFITS

It is this unfavorable trend, this squeeze on profits, that blurs today's business picture. If full employment makes it impossible to continue to expand sales and thus offset rising costs, profits will decline. In itself this need not cause a recession—but it might turn out that way.

What will happen depends on how the businessman reacts to the squeezed profits. He may seek to raise his profit margin by purchasing labor-saving capital equipment. If he does, the boom can keep going. But let us suppose that, being discouraged by declining profits, he decides to retrench and to cut back even his normal capital expenditures. If this is his reaction, one of the three important sectors of the economy would be unfavorable to a continuation of the boom. It could bring on a recession.

Whether the boom continues or a recession is in the making will depend on a lot of factors—consumer attitudes, automobile sales, home-building, Government fiscal policy, the Federal Reserve monetary policy and the profit margin. Profits are the mainspring of our economy. They bear watching.

RICHARD E. MULCAHY

FR. MULCAHY, S.J., dean of the School of Business at the University of San Francisco, is a corresponding editor of AMERICA.

Washington Front

What Price Foreign Aid?

When the Congress left for its twelve-day Easter vacation, there began a tacit armistice between it and the President's program of \$4.4 billion foreign military and economic aid. There continued, however, deep rumblings from this suddenly economy-minded Congress. Sen. Harry F. Byrd (D., Va.), "Mr. Economy" himself, was responsible for the uncontradicted statement that the Government already had a reserve of over \$70 billion of appropriated but unspent funds, which, added to the \$71.8-billion budget, made \$140 billion-plus that the Administration was really asking for all purposes, but mostly military. Some of this money was appropriated three or four years ago.

On this a correspondent of mine, attorney Frederick J. Gillen, of Lawrence, Mass., raises an interesting constitutional point. He writes:

You are so right about the "billions of appropriated funds that go into the pipe line, especially in foreign aid and defense, and do not come up again as spending for two, three, four years" [see *AM.* 3/30, p. 723]. But what about the constitutional limitation contained in Art. I, Sect. 8, clause 12?

The clause quoted reads: "[The Congress shall have power] to raise and support armies, but no appropriation of money to that use shall be for a longer term than two years." This raises the question, of course: do appropriations allowed to lie around for longer than two years lapse automatically?

I do not know the answer to that, but Mr. Gillen himself supplies a couple of guesses. He quotes an *obiter dictum* by the U. S. Supreme Court in the case of *Woods v. Miller* (1948), which seems to imply that in time of war, or in a peacetime emergency, the powers of Congress may be "swallowed up." He also quotes Story (*Commentaries*, II, sect. 1185): "It is vain to oppose constitutional barriers to the impulse of self-preservation."

However that may be, Congress does not like to bind succeeding Congresses, and recently Minority Leader William F. Knowland (R., Calif.) demanded that all military appropriations be limited to *one* year, after which the Administration must come back with an accounting of all funds spent and unspent, and ask Congress for new money.

This runs head-on into State Secretary Dulles, who in a trial balloon before Congress proposed long-term loans, or even grants, for military aid and for economic purposes. However, the loans would probably be made by the Export-Import Bank, the Government's lending agency. This would avert the long-range constitutional objection, of course.

Moreover, as this Review pointed out last week, Mr. Dulles agreed to separate the economic phases of aid from the military, the latter to be administered by the Defense Department and appear on its budget—under the direction of the State Department, of course, as part of foreign policy. The International Cooperation Administration would distribute economic aid, from past appropriations and new loans or grants. Thus the foreign-aid program is indeed given a better chance, though by a close margin.

WILFRID PARSONS

Underscorings

CATHOLIC PHYSICIANS will mark the 25th anniversary of the National Federation of Catholic Physicians' Guild on June 5 by attendance at a Pontifical High Mass in St. Patrick's Cathedral, New York. On this occasion, the federation will present its first Thomas Linacre Award for the best article in the *Linacre Quarterly*, organ of the federation, expressing the ideals of that magazine (1438 S. Grand Blvd., St. Louis 4, Mo.).

► DR. PIERRE J. MARIQUE, Professor Emeritus of Education of Fordham University, died in New York on April 10, aged 85. Born in Belgium, he came to this country in 1903 and became a professor at Fordham in 1918. He also taught education at the Jesuit seminary of St. Andrew-on-Hudson. He was

closely associated with Fr. John Wynne, S.J., first Editor-in-Chief of *AMERICA* and of the *Catholic Encyclopedia*, and contributed articles to both.

► IN SALZBURG, AUSTRIA, a two-week Catholic university session is being organized for Aug. 4-18 on the theme: "The New Scientific Concept of the World and Mankind." The session will fall during the Salzburg Festival, July 27-Aug. 31. For details write Katholische Hochschulwochen, Kapitelplatz 2/III, Salzburg.

► THE FIESTA DE SAN JUAN BAUTISTA (St. John the Baptist) will be celebrated June 22 for the fifth successive year by New York City's Spanish-American people. The fiesta, instituted

by Cardinal Spellman, has steadily grown in popularity. This year some 50,000 Catholics from the Greater New York area are expected to be at the Solemn High Mass in Downing Stadium, Randall's Island.

► ST. LOUIS UNIVERSITY'S Human Relations Center for Training and Research offers two summer courses in human relations and group guidance. An institute will be held at St. Louis, June 18-July 26; and a workshop with field trips will be held in Mexico City, Mexico, July 30-Aug. 30. Details from the center, 15 North Grand Blvd., St. Louis 3, Mo.

► CORRECTION: Our April 13 Comment (p. 30) on the 75th anniversary of the Knights of Columbus erroneously placed the bronze statue of their founder, Father Michael J. McGivney, in New Haven, Conn. The statue is actually in Waterbury. C.K.

Editorials

Let People Know

Today almost everybody is aware of the meaning of public relations. That may be why U. S. Catholic educators have chosen "communication" as the master idea of this year's big annual convention of the National Catholic Educational Association, which meets in Milwaukee April 23-26. "Communication" cuts across a wide variety of today's school problems and school programs, but its most fruitful applications probably lie in the field of public relations.

More than 10,000 priests, nuns, brothers and lay teachers will gather in Milwaukee. Not many of them will be complacent about the present state of our communications with the rest of the educational world or, for that matter, with the public at large. They know that Catholic education has to begin telling its story more effectively than it has been told thus far.

FACTS AND FIGURES

How many of our fellow Americans realize—to mention only one important area of information—that Catholic school enrolment in the United States stands this year at an estimated record peak of almost 4.9 million students, who attend 12,599 schools staffed by 147,210 professors and teachers? (Those acquainted with school administration will understand why it is impossible to give other than an informed estimate of current-year school enrolment figures.) Furthermore, it is estimated that in 1958, Catholic elementary-school enrolment alone will top the 4 million mark and that Catholic high schools will reach a new high of 820,000.

In the 251 colleges and universities under Catholic direction, there are in 1957 an estimated 310,000 students, both men and women—an increase of 21,907 over the 1954 figure of 288,093.

A recent NCEA study of Catholic elementary-school

enrolment covering the period 1945-1960 is most revealing. Its conservative projections for the years just ahead are based on an analysis of birth and baptismal records:

<i>Year</i>	<i>Enrolment</i>
1945.....	2,086,794
1946.....	2,140,840
1948.....	2,304,965
1950.....	2,560,815
1952.....	2,842,237
1954.....	3,235,251
1956.....	3,625,000 (estimate)
1958.....	4,023,000 (estimate)
1960.....	4,448,000 (estimate)

Catholic high-school enrolment in the United States during the same period also shows an amazing growth. From an enrolment of 420,707 boys and girls in Catholic high schools in 1945, there was a jump to 623,751 by 1954. The estimate for the current year is 705,000. It is estimated that by 1958 there will be 820,000 students in Catholic high schools, and about 950,000 in 1960.

The task of telling the amazing story of Catholic school growth in the United States is only begun when we recite these figures. We must also "communicate" the even more significant record of the sacrifice of parents and of teachers, both lay and religious, which has built and maintains these schools and colleges. We must tell the world how much is being planned and accomplished every year to better libraries, course-offerings, textbooks and instructional techniques. The heartening story of the Sister Formation Conference and its brave work needs telling, over and over again. "Communication" is indeed a well-chosen convention theme.

Jordan at the Crossroads

Jordan's 21-year-old King Hussein seems temporarily to have survived the threat to his throne. After two abortive attempts to form a Cabinet following upon his dismissal of pro-Soviet Premier Suleiman Nabulsi, the young King finally prevailed on Dr. Hussein Fakhri Khalidi to accept the post on April 15. The new Premier, reportedly pro-Western, heads a moderate Government, purged, with one exception, of leftists and extremists.

While King Hussein's position is much stronger than appeared to be the case at the height of his seesaw

struggle with the leftist elements led by his former Premier, the future of the little country is by no means certain. The royal coup did halt the trend toward closer relations with the Soviet Union. It staved off a threatened federation with Egypt and Syria. It has roused the hope that the Khalidi Cabinet will now work for those better relations with the West which the King seems to desire. Nevertheless, the King's move was successful only because he had the support of the army. Jordan's existence as an independent state will depend on the army's continued loyalty.

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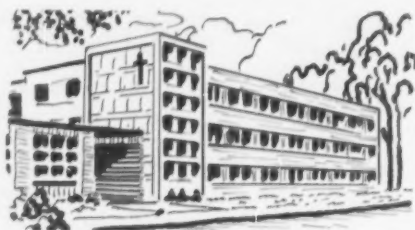
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Jordan is the weakest of the Arab nations. Its history goes back to the era of power politics following World War I, when the Middle East was carved up into puppet countries to suit British and French interests. Jordan is one such country. Unable to stand on its own feet economically, it has always been an artificial entity, totally dependent on outside subsidies for survival. Up to the decline of British influence in the Arab world, Britain had picked up the tab. Today Jordan has become the prey of predatory neighbors, particularly Egypt and Syria, and of communism.

The composition of Jordan's population is another factor which makes the future of the little kingdom uncertain. One-half of Jordan's 1.5 million inhabitants consists of former Palestinian Arabs displaced by the Arab-Israeli war of 1948-49. Deeply hostile to the West, which they blame for their plight, they are a fertile field for Communist intrigue and for propaganda mouthed by the Cairo radio. It was on their shoulders that Suleiman Nabulsi rode to power as Premier in Jordan. The fact that the king was forced to accept the former Premier in the Khalidi Cabinet as Minister of Foreign Affairs in order to mollify these extremist elements is an indication that the tug of war in Jordan's internal politics—pro- and anti-Western—is by no means at an end.

In the final analysis the crisis through which Jordan is passing boils down to a struggle between the proponents of the Eisenhower Doctrine for the Middle East, as represented by the King and his supporters, and those opposing that Doctrine. Unfortunately, the King is on his own. His success in forming a new Government means no more than that he has won the first round in a contest in which the odds are against him. More unfortunately still, there is little that the United States can do right now, even under the terms of the Eisenhower Doctrine, to influence the final outcome. If Jordan goes, it will be by internal subversion, not by the overt aggression which the Eisenhower Doctrine is pledged to resist.

No Big Tax Cut Now

It is a commonplace of political life in a democracy that a statesman cannot exercise his talents unless he knows how to get elected and how to stay in office. We are inclined, therefore, to be somewhat indulgent toward the careless talk in Congress about a general tax reduction during the present session. Even the most superficial review of the President's revised \$71.5-billion budget will convince the average citizen that talk of this kind is politically motivated and has little foundation in fiscal fact.

In saying that, we are assuming that nobody in Congress is so irresponsible as to advocate a tax cut that would unbalance the budget. Though the economy has been moving sideways these past few months, it is moving sideways on a very high plateau. This means that the inflationary pressures which caused so much soul-

searching last year, and led the Federal Reserve to adopt a tough tight-money policy, remain an explosive danger to the nation's economic health. To unbalance the budget at this time would be to run a really grave risk.

But Congress cannot pass a general tax-reduction bill without unbalancing the budget. If the reader wants proof of this, all he has to do is to consider the GOP bill which Rep. Richard M. Simpson, influential member of the House Ways and Means Committee, introduced two weeks ago by way of countering Democratic talk of a tax cut. Mr. Simpson's bill proposes 1) an increase in personal exemptions, 2) a 10-per-cent reduction in the personal income tax rate, 3) a lowering of the corporate tax from 52 to 50 per cent, and 4) a 50-per-cent cut in the capital gains tax. These reductions would come to about \$5 billion.

Now there is no prospect whatsoever that the President's budget can be cut anything like enough to offset such a huge loss in revenue. The press has been playing up the somewhat disorderly budget-hacking that has been going on in the House; but when this is examined closely, as Father Parsons, our veteran Washington correspondent pointed out last week, the "savings" are not what they seem. According to the latest figures, the House has succeeded in chopping off about a billion dollars from the President's figures. Even if the Senate sustains all the House cuts—a most dubious assumption—the reduction in actual spending for fiscal 1958 would amount to less than half-a-billion. The

reason is that the House has been reducing, not actual spending, but authorizations to spend. Only part of the money authorized would be disbursed during the 1958 fiscal year.

Furthermore, some of the House cuts are only cuts in estimates of how much Government programs are going to cost next year. If these estimates prove to be too conservative, as they probably will, Congress will be obliged to vote a deficiency appropriation before the fiscal year runs out. There will be no savings at all.

CUTTING FOREIGN AID

This means that if Congress is to reduce the budget sufficiently to warrant a general tax cut, it must do a major job of surgery on foreign aid and national defense. There is little sentiment in Congress to gamble with national defense. That leaves only the President's request of \$4.4 billion for foreign aid. Despite serious and repeated warnings from the White House, stressing the connection between foreign aid and national security, Congress will probably cut the program substantially. But even if it lops off a billion or so—and it will scarcely risk a deeper cut—that would still leave it far short of saving \$5 billion.

The editors of this Review are not fiscal sadists. They are not insensitive to the burden their fellow citizens are bearing. They merely feel obliged to insist that tax concessions which endanger the free world or court inflation are at best a cruel kindness to the American people. Such cuts might even spell disaster.

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Freedom on the Campus

Charles Donabue

SOME FOUR YEARS AGO, as the present discussions of academic freedom were getting started, a distinguished and by no means bigoted secularist scholar wrote: "There is no academic freedom in Catholic colleges." The remark was an *obiter dictum* made in the course of a defense of Catholic scholars in non-Catholic universities against the charge that a Catholic commitment was as great a hindrance to intellectual freedom as membership in the Communist party. That the Catholic scholar in a Catholic college was working in fetters seemed a proposition too obvious for discussion. Fortunately, however, the proposition has been discussed, and as a result it no longer seems so obvious.

Catholics have had an opportunity to explain the independence of the separate sciences in Catholic thinking and practice and the meaning of this independence for academic freedom. Responsible Catholics who have made statements on the subject have been on the side of academic freedom and have made it clear that the Catholic colleges regard themselves as integral parts of the American academic scene and insist on being judged by the same standards as other American colleges.

Those who have taken the trouble to visit Catholic universities and talk to Catholic scholars have usually been surprised to discover that Catholic campuses are not pervaded by an authoritarian atmosphere, that on most subjects Catholics differ among themselves just as much as other people and perhaps more, and that orthodoxy can be, for the sincerely committed person, a dynamic principle that gives impulse to his intellectual pursuits. They have learned that outside of theology and, in part, philosophy, the separate arts and sciences are practiced on Catholic campuses in much the same way as elsewhere, by scholars in professional association with other scholars on other campuses, using the rules of evidence customary in their disciplines.

They have found that the Catholic college teacher regards himself as eminently free, resents suggestions to the contrary, and often remains associated with a Catholic college because he feels more free there than he would anywhere else. I have been associated with a

Catholic university for many years and never, as I wrote or spoke in class or out, have I had the sense of anyone peering over my shoulder. I have heard from my colleagues a great many complaints about the administration and its policies, but I have never heard any of them even suggest that their freedom to write and to teach what they thought to be the truth was ever in any way interfered with.

NO ABSOLUTE FREEDOM

Everyone knows that absolute academic freedom does not exist in Catholic colleges; but our discussions have convinced most people that absolute academic freedom is a Cartesian chimera which exists and can exist nowhere. It is now generally recognized that academic freedom, as Samuel Eliot Morison puts it, "must be exercised in a framework of academic discipline, which includes good manners, good taste and a decent respect for the opinions of the non-academic world." (*Freedom in Contemporary Society*, 1956, p. 108.) The opinion is still widespread, however, that Catholic colleges, though they are more free than had been supposed, are none the less not so free as uncommitted colleges since they impose a restriction not found elsewhere—that of religious orthodoxy.

There is some truth in this opinion. For example, a Protestant associated with a Catholic college is certainly not expected to make a secret of the fact that he is a Protestant, but he may occasionally find that considerations of good manners and good taste prevent his expressing to students opinions which he sincerely holds to be true and which he might feel free to express in a Protestant or an uncommitted university. A Catholic in a Protestant university is in a similar situation. Such difficulties have not in fact proved serious enough to prevent happy association of Protestants and other non-Catholics with Catholic colleges or of Catholics with Protestant colleges.

Let us grant, however, that the idea of a Catholic college implies restrictions not found in the non-committed colleges. Restrictions on human freedom, Father John Courtney Murray, S.J., has remarked, are justified primarily because they are often necessary to assure greater human freedom. What freedoms, for teaching and learning, do the restrictions involved in the idea of a Catholic college make possible?

PROF. DONABUE, of the Department of English, Fordham University, is the author of a series of articles on academic freedom in *Thought*, 1953 and 1954.

The first freedom they make possible—a freedom for both teacher and student—is the freedom to participate in an intelligently integrated plan of studies. It is a truism today that our development of techniques has outstripped our development of the sciences of human value. All the human sciences, as well as the arts, are concerned, in a way, with human values; but the supreme science of value is theology.

ARCH WITHOUT KEYSTONE

Over a hundred years ago, Newman suggested that to leave theology out of a university program was like leaving the keystone out of an arch. The entire structure becomes insecure. When Newman defended theology as a necessary part of the life of a university, he was talking against the trend of the times. The paradoxical notion that a university is more free when it is impossible for students to study theology, and for faculty members to profit by consulting colleagues who are professional theologians, was gaining ground. It gained ground steadily for almost a century after Newman, and was standard doctrine in the United States twenty years ago. It is still the opinion of the majority of non-Catholic members of the academic community.

There is a growing feeling, however, that our university programs, particularly in the sciences of value, are insecure. In some of the older universities which have never completely abandoned their original Protestant commitment, Protestant theology is again becoming a more important part of the intellectual life of the campus. In the purely secular State universities, various palliatives are being tried, such as "stressing moral and spiritual values" in the humanities, "religious emphasis weeks" and increased attention to unofficial student religious activities.

The climate of opinion is changing. Catholic scholars who feel that their studies and teaching will be more fruitful if they can work with theologically schooled colleagues, and Catholic students who want to make a deeper understanding of their religious commitment an important part of their college program, are making demands which are coming to be recognized as reasonable in many non-Catholic circles. If the academic life of the nation contained no colleges where such demands could be met, it would be nonsense to talk of academic freedom in the United States.

The point about theology is easy to make and is frequently made. Theology is a rational discipline, and anyone who takes the trouble can easily see how it can become the keystone of an academic arch, of a coordinated structure of disciplines in which a rational consideration of moral values will have a part. I am not sure, however, that freedom to present a rational ordering of human knowledge in the light of theology—important as that freedom is—is really the most vital freedom won by the Catholic college's commitment to religious orthodoxy. An even more important freedom, at least under present American circumstances, is what I shall call the freedom to experiment with personalist approaches to college education.

Here we are beyond the area where convenient clichés exist, and the terms will have to be explained as we go along. Perhaps I can show what I mean by a personalist view of education by giving an oversimplified description of its opposite, which I shall call the impersonalist view. The impersonalist view is the common view, held in widely different forms by thinkers as diverse as Dr. Robert M. Hutchins and the followers of John Dewey. As the common view, it supplies the terms in which all of us, Catholics included, discuss matters of higher education. Behind this view lies the perception that truth is objective and universal. It is discovered by man, not made by him. Man discovers truth by the use of his reason. Those who habitually use reason to discover truth know more truth than other people. Such knowers of truth are associated in universities. Those who go to study with them will learn the truths that are already known and be shown how to discover new truths.

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No Catholic would care to question the basic position about truth that underlies what I am calling the impersonalist view of education. Particularly in the form in which it is put by the Hutchins school, it is an integral part of the philosophy of philosophical Catholics. Nor would most Catholics question, at least as an adequate broad description, the propositions about the nature of a university derived from the remarks about truth. A cautious Catholic should, however, have certain qualifications. We shall come to those immediately; but first let us look at two consequences which can and often do follow from an unqualified acceptance of the impersonalist view.

Since, in this view, truth and its finding are primarily a matter of theory, it follows that theoretical people, academicians, are the knowers of truth. Truth dwells in the university, and outside the influence of the university there is only what Mencken used to call the "booboisie." A gap separates the academic world and the broader society of which it is an organ. This gap may have something to do with the "isolation of the intellectual" and the "widespread popular anti-intellectualism" of which we hear so much today.

It has other educational consequences, too. If truth is regarded as more or less an academic monopoly,



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ly, it follows that the student brings to the university with him nothing which will serve him in his higher studies or which the university need respect.

Indeed, there are educators who regard the first step in the academic process as one of stripping the student of the prejudices which he acquired during his life among the "booboisie." Jacques Maritain once referred to this process as education by inanition. In extreme and perhaps rare cases, a deliberate attempt is made to shatter the pattern of conviction the student brings to college; education by inanition becomes education by shock treatment. The consequences for the development of the person can be disastrous.

PERSONALIST VIEW

The personalist view of education, on the other hand, derives from certain qualifications which the cautious Catholic would apply to the philosophic assumptions underlying the impersonalist view. These qualifications, such as the distinction between truth in itself and truth as we can see it (*quoad nos*), are in fact the sum of the differences between Thomist rationality and the varieties of Cartesian rationalism.

One point is of particular importance for our present purpose: academic knowledge, theoretical knowledge, is not the only kind of human knowledge. The theologian, even one who is a mediocre Christian—if such theologians exist—may have a very exact and profound theoretical knowledge of such virtues as faith, hope and charity. But what of the unlearned saint who could define none of these virtues, but whose being is filled with them? Can we say that he knows nothing of them? The Thomist says that he does know them, but in a different way from the theologian. He has a "lived" knowledge of these virtues, a knowledge from direct experience, the kind of knowledge the lover has of love, or the sufferer of pain. It is less precise but more intense than theoretical knowledge.

A respect for lived ethical experience, even when that experience is very imperfectly explicated on a theoretical level, is the basis for what I am calling a personalist view of education. It is immediately apparent that such a respect establishes its own kind of relation between the academic and the non-academic members of the community. The non-academic part of the community may be short of theoretical knowledge, but its ethical experience and practical experience of other sorts bring with it a different kind of knowledge which is eminently worthy of respect.

In a good society, academic theory and non-academic practice work together for the good of the whole. (So far we have achieved that cooperation in technical but not in human and ethical matters.) The student who comes from the non-academic to the academic world brings with him—as an already integral part of his person—an ethical and a religious formation which the university must respect. It is the core of his being, and to shatter it is to do him a personal injury, which is almost sure to delay his development even if it does no permanent harm.

In the personalist view it is the function of the liberal-

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arts college to provide a setting where the student who comes as an already formed person, a religious and ethical being, can obtain the intellectual insights which bring to higher levels of consciousness and vision the implications of his own formation. Such a growth in the light of theory will certainly involve many changes of opinion and of attitude. It may and should involve considerable shock; but the shock will be the shock of growth, the shock of the pupa turning into a butterfly, and will leave intact the continuity of his ethical and religious life.

Since in the personalist view higher education begins with a formed person and not with an abstract rational animal, it follows that the program and intellectual tone appropriate for one person may be less appropriate for another. Formations differ. In a pluralist society they differ radically, and radically different persons have radically different needs by the time they go to college. That is the primary reason for the Catholic college. It provides a program and atmosphere where, normally, the person formed as a Catholic can grow more in the four years we allot to liberal education than he could in an atmosphere less well suited to his personal needs.

AN ILLUSTRATION

Perhaps one illustration will make my meaning clearer. It is apparent that the intellectual leader in a pluralist society needs something more than a grudging tolerance of persons whose convictions on the highest matters, religious matters, are very different from his own. Ideally, he should have some knowledge of what they think and a generous and empathic appreciation of their patterns of conviction. Each community of conviction must find its way on its own terms to a generous understanding of the others. The easy way, adopted by many secularists and perhaps some liberal Protestants—to hold that it doesn't make much difference what a person believes so long as he behaves himself—is indifferencism and is definitely out of bounds for the convinced and loyal Catholic. On the other hand, the unnecessary rigidities of what is coming to be called ghetto Catholicism are obviously impossible to anyone who aspires to a position of intellectual leadership in a pluralist society.

The problem for the Catholic student is first of all to understand clearly what relevant Catholic doctrine on the point actually is. The program of the Catholic college will supply that. Knowing the doctrine, he must still find and make part of his person the appropriate attitudes. Here, what I have called the intellectual atmosphere—as distinct from the program of the college—may be of considerable help to him. He will study history and letters with Catholic scholars who have themselves successfully negotiated the channel between the Scylla of indifferencism and the Charybdis of unnecessary rigidity, who are at once sound Catholics and members of a pluralist academic community. An uncommitted university could hardly give the same help to a young Catholic who wanted to be both a good Catholic and a good member of the pluralistic American com-

munity. This, of course, is only one of a large number of problems involved in intellectual and personal growth, where the young Catholic's needs are special and where they are most expeditiously met by a Catholic college.

THE TWO FREEDOMS

These two freedoms, then, the freedom of the Catholic student to receive an education suited to his personal needs, and the freedom of the Catholic scholar to work in an atmosphere where his total experience and total personality will count most for his students, are the justification for the restrictions implied in the idea of a Catholic college.

Non-Catholic students are welcome at Catholic colleges and, as far as possible, the college takes the same personalist attitude toward them as toward Catholic students. The ethical habits and religious convictions which they bring to the college are respected as integral parts of their persons. Catholic colleges cannot meet the felt needs of the non-Catholic student as adequately as they do those of the Catholic student, and they most emphatically welcome the cooperation of other religiously committed colleges, Protestant and Jewish, in serving the related causes of learning and religion in a pluralist nation. They welcome the tendency of our older universities to recover consciousness of their religious roots. They appreciate the efforts of sincere educators of all faiths who are attempting to make tax-supported universities somewhat more responsive to the religious needs of the nation. It is becoming more generally obvious that an academic freedom from orthodoxy is a fraud unless it is accompanied by academic freedom for orthodoxy, and that the academic needs of a pluralistic society can be met only by a plurality of academies.

Love of Truth

Your research must bear first on pure truth and disinterested science. You must pursue truth for itself, without however ignoring its applications. You must penetrate more and more deeply the secrets of nature, whose enigma is a constant appeal to seek higher, even to God Himself. You must integrate the conclusions of your several fields of specialization in order to try and form a cosmic vision of the universe. In this effort you must not involve any consideration of interest, be it even apologetical: you must seek only what is. Your loyalty will be equaled only by your open-mindedness and your effective cooperation with all those, believers and unbelievers, who pursue the true with all their soul. You will not hesitate to give yourselves entirely and in the joy of knowing to your vocation of scholars.

Emmanuel Cardinal Suhard, *Growth or Decline?*
The Church Today (*Fides*, 1948), pp. 82-83.

Egghead Parents

Katharine M. Byrne

POLITICALLY, the Egghead is dead. Or at least he has gone underground. During the next four years he may send out recusant mutterings, but these will usually be found only in the uncompromised columns of butcher-paper magazines with low circulation.

Socially, the times are not auspicious, either. To the Class A, or Adamant, Egghead this fact is of no importance. He is by nature immune to the pressures of mass opinion. Frequently he is subsidized by a foundation, or has inherited or married a set of rich relatives. Either circumstance helps. Secure in his position, he has few of the human-relations problems which plague his pale carbon copy, the Class B, Ambivalent, back-to-the-wall or Modified Egghead, with whom we are here concerned.

A simple test to distinguish one type from the other? The Adamant Egghead does not own a television set. The Ambivalent Egghead finally bought one four or five years ago. He broke down about the time that Angelo Patri was appearing in those full-page ads which implied strongly that the richest child was poor without Hopalong Cassidy. Since then, of course, he has spent much of his home-life shouting: "Turn that thing off!"

HARD FOR HIS KIDDIES

Indeed, the television fare enjoyed by a child in an Egghead environment is painfully restricted. Not for him the details of an historic tête-à-tête between Bob Hope and Jayne Mansfield; or the drama of the girl friend of the boys in the back room at the Last Chance Saloon, a lady who really wanted nothing more than a little understanding and the opportunity to teach second grade at Grand Gulch Junction. Much that would enrich a child's knowledge of life is lost to the youngster whose mother's nervous hand is always on the dials of the TV set.

In many other ways it is hard on a child to be parented by Eggheads. Such people are actually a source

MRS. BYRNE, a Chicago housewife who combines writing with tending her five children, wrote "Happy Little Wives and Mothers" in *AMERICA* (1/28/56). She was formerly associated with the Bureau of Child Study of the City of Chicago.

of embarrassment to their children. Consider the Cub Scout whose turn it is to treat his Den. Anyone knows that the only refreshment fit for Cub Scout consumption is king-size and carbonated; but *his* mother will turn up with something squeezed out of fresh oranges and lemons. Let it be here noted that the *Adamant* Egghead's child, if he has one, is not likely to be affiliated with any organized activity. His father would tell you that such groups are merely agencies for the sale and distribution of Apache-headaddress kits, do-it-yourself arrowheads and "official" birdhouses.

All Eggheads are likely to have peculiar eating habits; and the child who is served nothing but hot, whole-grain cereals (with worthless boxtops) is hard put to it to pick up such basic necessities as a baking-powder-activated atomic submarine or a personalized branding iron.

Home-school relationships may be strained. Scratch almost any Egghead and you will find an educational theorist, often of the most virulent type. If there is one thing every Egghead knows, it is how and what the young should be taught. And if there is anything his children dread, it is that he will share with the school authorities this bizarre and certain knowledge.

Told to write twenty words twenty times each by a teacher operating under the Guilt by Association and Massive Retaliation theories of discipline (someone threw something while she was out of the room), an Egghead's child would rather work on the assignment in a clothes closet with a flashlight than have his father see him do it and start shouting and waving his arms. There must be about a million classrooms in this country, and in many of them teaching methods have apparently been handed down from one generation of teachers to another, like the weaving patterns of the Navahos.

There was a twelve-year-old whose parent, a broken-down Phi Beta Kappa who had read a book, found that the child had never composed a sentence. Right here we must note a point of difference. An Adamant Egghead would take the child out of school, vow to teach him himself, and write a book about our degenerate school system. The Modified Egghead isn't that sure of himself.

If you had seen the way this particular parent acted, you might have thought the boy had failed to make



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the Little League team. It seems that the child had spent years copying sentences someone else had written, filling in blanks of various lengths, correcting errors someone else had made, even reproducing letters to someone else's relatives ("Dear Aunt Mildred, Thank you very much for the half-dozen Irish linen handkerchiefs you sent me for my birthday. Your devoted nephew, Alfred"); but there was no evidence that he had ever written a sentence of his own.

The unfortunate child was placed in a room with pencil and paper, and told to write something, anything. For a long time he sat there, desperate, like the miller's daughter in "Rumpelstiltskin." When his father came for the sentence, he found, in the middle of a pageful of wild doodles, "Better to die a free man than to live as a slave," a noble sentiment copied from a nearby calendar. This was only the beginning of a hard summer for this boy. How do you explain to friends, in the middle of the afternoon, that you have to go home and write a few sentences?

If it is difficult for a child to live in the shadow of an Egghead parent, life isn't easy on the parent, either. His head is full of worries. Consider the matter of where to live.

Now the Adamant Egghead can live anywhere. You may find him in an old coach house or in a reconstituted packing case. He is superior to his environment. But the question of where to live and where to bring up his children is a matter of concern and confusion to our less secure Modified friend. In fact, one of the most difficult problems confronting the Modified Egghead is how to reconcile the real or imagined housing needs of his family with the ideals of his social theory and the realities of his economic circumstances.

EGGHEAD TO THE SUBURBS

For his children, he wants the best. But what is best? He wants each child of his to grow up with a sense of the integrity of his own values, his own faith, his own abilities; and to have some shoulder-rubbing, working knowledge of cultures other than his own. If other things were equal (but they never are), the Egghead would probably be better off in an older urban neighborhood where the years have let in a diversity of people and opinions, a variety of religions and a tolerance of differences, economic and social. But if time brings these qualities to old neighborhoods, it also lets in the seeds of decay. For every older community that enjoys a renaissance, there are a dozen in which the trend is downward and unimpeded.

In this connection our man notes a curious discrepancy between the Say and the Do of many people who profess to be much concerned about problems of neighborhood blight. Recently a prominent Chamber of Commerce member spoke of the glowing future in store for a certain great metropolitan area, a future grounded in the necessity for encouraging a great influx of low-skilled labor. He decried the city's callous treatment of its immigrants, its restrictive covenants and un-Christian hostility toward the newcomers. The

question period had to be cut short so that the speaker could catch the 10:47 to his own home in Exurbia, fifty or sixty miles removed from the realities of his subject matter.

Perhaps the Egghead should move. It may be possible for him to make his way in one of the older, less self-conscious suburbs which adjoin most cities. He may be able to afford what the realtors call an "older" house (older than the oldest inhabitant), or the "handyman's dream" (an ad-writer's euphemism meaning "the plumbing is crotchety, the heating plant will not survive another winter and you can fry eggs on the fuse-box").

Even in these gentle surroundings his propensity for the losing side of arguments may make living difficult for him. He has not forgotten that in a recent national election the local suburbs went on record 3 to 1 against eggheadedness. He may find, too, even in the more relaxed suburbs, social pressures to which he cannot submit and, worse, demands which he simply cannot afford to meet.

For example, he may find that while his problem in the city was simply (!) how to keep buying the ice skates his children kept outgrowing, here "all the other kids" are taking lessons at the local College of Figure Skating and Ice Ballet. A sturdy insistence that *his* children shall skate on the miserable, bumpy ice at the public park, or not at all, renders him highly suspect. You cannot be sure whether his stand is based on heartfelt conviction or whether, employed as he is in some eggheaded pursuit of low remuneration, he just can't pay the \$3 per child per lesson.

The lure of fresh air, ceramic tile and natural birch cabinets is very real, and not even an Egghead is immune to the ad-writer's blandishments. Yet surely there is no room for him in a new and self-conscious suburb. Here there are no "traditional" traditions to conform to, and every house now standing is built where corn waved several summers ago. The pioneer families who moved in before the sidewalks three years ago are looked upon as old settlers, and custom certainly jells in a hurry.

Everyone plants three spreading yews flanked by two upright junipers. Everyone has tulips in the spring and salvia in the fall. The planting of clover instead of Creeping Bent is regarded as an unfriendly act, clearly against the community interest. Every child has an English racer, every father bowls on Tuesday, and all the really serious problems of living are solved communally by the mothers, moving from house to house in a perpetual Kaffeeklatsch.

LEAN FUTURE AWAITS HIM

So where does a Modified Egghead go from here? What he thinks and what he does seem to matter less each year, and he is getting no younger. Any ad man can tell you that he is making no impact on the national scene. In an age whose ideas are predigested and packaged for quick sale, his effort to think things through is obsolete. In the race to "get somewhere" he isn't moving very fast.

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There is an old George Price cartoon which shows a man who has paused on the street to greet an acquaintance. Four or five affable, smiling people have stopped with him, and now stand nearby, looking on with polite interest. In response to a who-are-these-people look, the man explains that they are "friends, left over from the old Dale Carnegie days."

Our friend, too, is a man left over from the old days before Harris Tweed gave way to Gray Flannel. Norman Thomas, when he was asked what had become of the young liberals of other times, said that finally they all got good jobs. As prosperity and conformity march comfortably side by side, perhaps the Modified Egghead, society's hard-pressed Man in the Middle, will just disappear quietly as the ranks close and the whole column veers firmly and surely to the Right.

His day is over, but has all his mental moiling been vain? If he is the Egghead who helped a child acquire a basic literacy that hot summer, perhaps in the new world now dawning, his son may grow up to write spot commercials.

The Reckoning

(For a Teacher)

A comma, Peter—just a touch of ink produced by pen-stroke

Or the declivity of a small typewriter key

Employed but to suggest a thought process:

The separating of a group of words uttered in passing,

An appositive expression, or a nonrestrictive clause,

Demanded merely as indication of a thought subordination.

You see, the difficulty was that element of thought subordination.

Now I admit that Xavier had his tens of thousands to convert,

And I had ten or thirty at a time;

But on this side—I mean *that* side below—of the Atlantic, if men would think,

The task of reaching all those tens of thousands could be done,

I do believe, more easily.

I tried—oh merely by the comma, I admit.

It seems so small, inconsequential—just a touch of ink by pen

Or the declivity of one slight key.

It was the thought subordination there involved. You see I keep repeating,

As missionaries must, the wasteland that I challenged.

You understand. My mission was the same. The instrument—well—does it matter here?

Mine was the comma.

SISTER MARY FAITH

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Internationalizing Jerusalem:

An Exchange of Views

EDITOR: Permit me to comment on your editorial "The Internationalization of Jerusalem," which appeared in your Jan. 26 issue.

You state that "of the two factions involved in the Arab-Israel conflict, Israel alone . . . has remained adamant in its refusal to implement the UN resolution." The question of Jerusalem was on the agenda of the UN General Assembly between 1947 and 1950. On May 14, 1948 the representative of Egypt, Mahmoud Fawzi (now Egyptian Foreign Minister), told the Assembly that the internationalization of Jerusalem

. . . is most clearly in violation of the right to self-determination which the people of Jerusalem should enjoy as well as any other people in the world. . . . There is no reason why, just because they live in Jerusalem, they should be accorded special treatment as human beings, a treatment different from that accorded to other people of Palestine.

In his annual report to the Third Session of the General Assembly, the UN Secretary General stated:

The Arab authorities were unwilling to cooperate, under existing conditions, with any Jerusalem Commissioner appointed by the United Nations, while the Jewish authorities had declared their readiness to cooperate with him. (*Official Records*, Third Session, 1948, Supplement No. L [A/656, p. 8].)

On his last report to the UN Trusteeship Council on the subject of Jerusalem, the President of the Council reported clearly which of the parties was prepared to cooperate and which was sabotaging the wishes of the UN. He said:

There is still ground for hope that the understanding and benevolent attitude of one of the two governments concerned [Israel] toward the legitimate demands of all the parties concerned for a just and therefore a lasting solution of the difficult problem that the Trusteeship Council has honestly endeavored to solve in accordance with the General Assembly's instructions will finally persuade the other government [Jordan], which possesses virtually all the Holy Places, to take the wishes of the UN into consideration. . . . (G. A. *Official Records* A/1286, p. 28.)

Jordanian refusal to accept internationalization of Jerusalem cannot be credited only to the assassinated King Abdullah. The Jordanian Chargé d'Affaires in Beirut, Abdullah Zureiqat, in an article entitled "Jordan is Against Internationalization of Jerusalem," was reported in the Beirut newspaper *El Hayat* of Jan. 22 as saying: "The Jordanian government's attitude toward the preservation of the Arab character of Jerusalem has not changed."

The government of Israel sees no incompatibility between the status of New Jerusalem and international supervision of the Holy Places there, as proposed at the United Nations. During the period that has elapsed since the cessation of hostilities and the full establishment of civil government within the area of Israel, no complaints have been heard from any ecclesiastical authority or foreign government on the score of the government of Israel's performance in the matter of the Holy Places.

MR. ORGEL, *an attaché at the Embassy of Israel in Washington, D. C., here takes issue with an editorial, "The Internationalization of Jerusalem," which was published in this Review January 26. His view is followed by our reply.*

On the other hand, the government of Jordan, under whose jurisdiction the great majority of the Holy Places are located, flagrantly violated the clear undertaking assumed by her in the Armistice Agreement to allow free access for Jews to the Western Wall and other Holy Places within its jurisdiction. If there is a problem concerning the Holy Places which awaits a solution, it is that of the Jewish Holy Places which are barred to members of the Jewish faith.

On the question of Israel's response to the invitation of the Palestine Conciliation Commission, Moshe Sharett, then Israel Minister for Foreign Affairs, officially informed the chairman of the UN Palestine Conciliation Commission on May 8, 1950:

I wish to reaffirm categorically that the government of Israel is willing to negotiate with any state which

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announces its readiness to conclude a final settlement of all outstanding questions with a view to the establishment of permanent peace.

On Sept. 13, 1951, the Palestine Conciliation Commission made another effort by inviting the parties "to settle all differences, present and future, solely by resort to pacific procedures." The government of Israel again accepted the invitation but the Arab States refused to accept the proposed declaration by the PCC and thus deadlocked the conference.

I am at a loss to understand your reference to "Jerusalem's 30,000 Ashkenazim Jews." Ashkenazi Jews are those who follow the prayerbook used by European Jews, while the Sephardim follow the prayerbook used in Spain, Portugal and Eastern countries. Jerusalem's population of some 150,000 is divided more or less equally between these two branches, and the Ashkenazi Jews are as fully behind the government as are the Sephardim. If Mr. Rackauskas was referring to the small group of N'turei Karta, it should surely be pointed out that this group numbers scarcely more than between 200 and 300 families, who do not speak for the Jews of Jerusalem.

H. Y. ORGEL

Information Attaché

Embassy of Israel
Washington, D. C.

REPLY

WE WELCOME Mr. Orgel's comment on our editorial. If this were merely a matter of pitting quote against quote, discussion would get nowhere. Statements from either side become pointless once they are divorced from the actual negotiations carried on by the UN Palestine Conciliation Commission, whose purpose was to mediate a permanent settlement between Israel and her Arab neighbors.

The PCC set up its headquarters in Jerusalem on Jan. 12, 1949. The following month the commission held preliminary meetings at Beirut with representatives of Egypt, Saudi Arabia, Jordan, Syria and Lebanon. During these meetings the Arab delegations accepted the principle of an internationalized Jerusalem. Subsequent meetings in Tel Aviv found Israel opposed to the idea. (See *International Organization*, Vol. III, 1949, p. 494. Cf. also UN Documents A/819, A/838.)

The commission then proposed a meeting of all parties at Lausanne. Egypt, Jordan, Syria, Lebanon and Israel accepted. Out of these conferences emerged the so-called Lausanne Protocol signed by Israel (which had momentarily reversed the position taken at Tel Aviv) and the Arab delegates. The Protocol bound the signatories to negotiate a peace on the basis of the 1947 UN General Assembly resolutions, which include provisions for the internationalization of Jerusalem. (See Third Progress Report, Palestine Conciliation Commission, para. 10. UN Document A/927.)

As the Lausanne meetings progressed, however, Israel (become a UN member in the meanwhile) demanded as a price for a Palestine settlement all of "mandatory Palestine" with the "temporary" exception of the area then under Jordanian military control. When the Arab delegations posed the reasonable objection that Israel was thereby repudiating the Lausanne Protocol, the Israeli representative retorted that Israel "could not accept a certain proportionate distribution of territory agreed upon in 1947 as a criterion for a settlement in present circumstances" (*ibid.*, paras. 32 & 33). Israel adopted the same inflexible attitude in regard to the refugee question and the question of Jerusalem.

Has Israel ever reversed this position? If not, just what is the import of the peace offers of the Israeli Government cited by Mr. Orgel? To what purpose peace talks when one of the parties to a dispute insists on prior elimination from the agenda of the "outstanding questions"? The Arab reply to Mr. Sharett's offer of May 8, 1950 clearly indicates who was intransigent on these "outstanding questions." (See General Assembly, *Official Records* [5th Session] Supplement No. 11. See also *International Organization*, Vol. IV, 1950, p. 617.)

We have already cited the April, 1950 Arab offer of peace talks with Israel in the editorial which Mr. Orgel questions. Again in February, 1951 the Arab League met with the PCC and "declared its willingness to examine any plans submitted in accordance with the resolutions [on Palestine] adopted by the Assembly." (*International Organization*, Vol. V, 1951, p. 323. See also UN Document A/1793.)

ARAB AGREEMENT

Since the UN vote on the internationalization of Jerusalem, a piece of unfinished business which, despite the implication in Mr. Orgel's opening words, is still very much on the UN agenda, there have been numerous statements by responsible Arab spokesmen both in and out of the UN. We cite a few of them here:

¶ On Feb. 6 and Feb. 21, 1950 at a meeting of the UN Trusteeship Council in Geneva, Iraqi Delegate Fadhil el Jamali, in concert with the representative of Egypt, urged the internationalization of Jerusalem in accordance with General Assembly resolutions (N. Y. *Times*, 2/7, 2/22/50).

¶ On Nov. 27, 1952 Ahmed Shukairy, Syrian delegate, announced in the UN that Jordan (not yet a UN member) was willing to accept the internationalization plan (N. Y. *Times*, 11/28/52).

¶ During a conference held at Harvard University in August, 1950, Charles Malik, then Lebanese Minister to the United States and presently Foreign Minister of Lebanon, cited the implementation of three UN resolutions as a necessary prelude to peace in Palestine—those "regarding the frontiers, the internationalization of Jerusalem, and the fate of the one million Arab refugees."

¶ This position was reiterated in a New York address by Abdel Khalek Hassouna, secretary general of the Arab League on Dec. 12, 1955.

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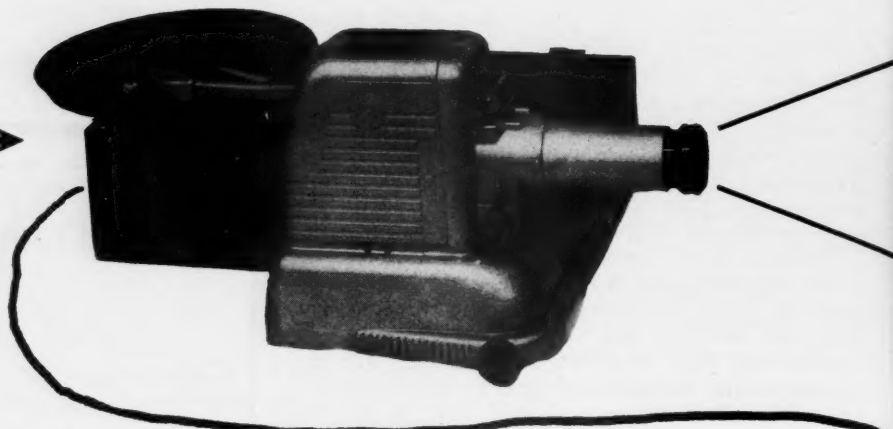
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¶It is the position of Fayez Sayegh, acting director, Arab States Delegations Office, New York. (See *The Arab-Israeli Conflict* by Fayez A. Sayegh, Arab Information Center, N. Y., N. Y.)

¶The communiqué issued at the conclusion of the Bandung Conference on April 25, 1955 and signed by representatives of Saudi Arabia, Egypt, Lebanon, Sudan, Yemen, Iraq, Jordan, Syria and Libya stated that the "Asian-African conference . . . called for the implementation of the UN resolutions on Palestine and the peaceful settlement of the Palestine question."

ISRAELI OPPOSITION

There could be no more forceful statement on the Jerusalem issue than one emanating from the mouth of the Israeli Premier himself. Speaking in the Knesset on Dec. 14, 1949, on the occasion of Israel's removal of its capital from Tel Aviv to Jerusalem (as open a defiance of a UN mandate as has occurred during the Arab-Israeli quarrel), Mr. Ben-Gurion announced that Israel was opposed by three forces which had formed an alliance in favor of the internationalization of Jerusalem—the Arab States, the Roman Catholic countries and the Communist nations (*N. Y. Times*, 12/15/49).

The fact that Israel sees no incompatibility between the "status of New Jerusalem" and the Israeli plan for UN "supervision of the Holy Places" is quite beside the point. Zionists are not the only people with interests in Jerusalem and the surrounding locale. A more than two-thirds majority in the UN bespeaks the legitimate concern of the world community for an area sacred not to one but three religions. If, as Mr. Orgel indicates, the problem for Israel is religious—"that of Jewish Holy Places barred to members of the Jewish faith"—the UN plan for an internationalized Jerusalem would provide a ready answer.

The precise identification of the body of Jews mentioned in the Catholic Association for International Peace pamphlet, the publication of which occasioned our editorial, is a matter of dispute between Mr. Orgel and the pamphlet's author. We find it hard to believe that a group of Jerusalem Jews which addressed a memorandum to the UN Trusteeship Council dated April 21, 1950 is either non-existent or is unknown inside Israel.



America • APRIL 27, 1957

How to Find and Pay Teachers

Neil G. McCluskey

THE BRITTLE, YELLOWED PAGES of the 1907 *Catholic Directory* give the lump figure of 1,266,175 as the "Total Children in Catholic Institutions." The corresponding total in the latest *Directory* is 4,527,007. Today between six and seven million of the nation's six-years-and-under population—there were 1,204,982 infant baptisms in 1955 alone—are in Catholic families. Such are some indications of the explosive growth of the U. S. Catholic population during the course of the past fifty years.

In theory, the heads of these families have a natural right, recognized by the courts, to place their children in schools of their choice. As a matter of current fact, due to circumstances seemingly beyond their control, numbers of these parents will never be able to exercise this right. For the enrolment in Catholic elementary schools alone is growing 3.7 times as fast as the number of teaching Sisters.

Moreover, despite an estimated \$1.5 billion that Catholics have put out for school construction since the end of World War II, most areas still can't keep abreast of the parental demand for more Catholic schools. Without more teaching Sisters, without more classrooms, it is doubtful that even the present proportion (55-60 per cent) of Catholic children in parochial elementary schools can be maintained.

However, the classroom shortage, formidable problem as it is, remains a secondary one. The great problem is the supply of teachers. Even if there were sufficient classrooms (which there aren't), there are not nearly enough Sisters to staff the schools completely. More and more lay teachers are accepting places in the parochial schools; but most parishes—and dioceses—are stopped here by the salary obstacle.

SURVEY OF TEACHER SUPPLY

An enterprising nun, who teaches in a women's college in Los Angeles, looked hard at one side of this situation, and then set to work with a team of researchers. Sister Elizabeth Ann of Immaculate Heart College and her assistants sought the answers to three simple questions. Can an adequate supply of qualified lay teachers be made available? What will it cost to provide such teachers and to keep class sizes at a defensible level? How can these costs be met? The answers ar-

rived at in the Immaculate Heart College study will require modification, of course, if applied to other regions. But its principles are solid. Even more valuable, its approach shows a freshness and imagination that frequently are absent from discussions of these problems.

The study involved 40 elementary schools in seven dioceses, all but two of the schools being on the Pacific Coast. The first step was to make a survey of 250 graduates who had secured standard teaching certificates from one Catholic college and had gone into teaching. The overwhelming majority indicated that they would have seriously considered a position in a parochial school system, or stayed with the system, had the salary and related considerations come close to what is offered in the public systems. The first conclusion of the study was plain: our Catholic colleges and universities could provide an adequate supply of qualified lay teachers, if we could pay them properly.

The next step was to determine the cost of introducing a higher proportion of properly paid lay teachers into parochial school faculties. Four plans were carefully worked out, which put together class size, ratio of religious to lay teachers, and average salaries. Plan A was the ideal, but where financial considerations made its adoption impossible, the other three plans would provide less expensive substitutes which, in descending scale, are still not too distant from the ideal. Here in tabular form are the four plans:

Plan	A	B	C	D
Pupils in Class ...	40	45	40	45
Nun: Lay-Teacher.	1:1	1:1	2:1	2:1
Average Lay Salary	\$4,300	\$4,300	\$4,000	\$4,000
Religious Salary ..	\$1,200	\$1,200	\$1,000	\$1,000

Plan A has a more normal classroom load than Plan B, but both have the same ratio of one Sister-teacher to one lay teacher as well as the same salary averages. Under any of the plans, Sisters would be released and available for new schools. Plan A would release 82 of the 249 Sisters presently teaching in the 40 schools of the study. Plan B, with its provision for larger classes, would free 93 of the same group of Sisters. The salary average in Plan C and Plan D is lower than in the first two plans, and both have a ratio of two nuns to one lay teacher. The class loads differ.

FR. MCCLUSKEY, S.J., is an associate editor of AMERICA.

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The lay teacher's salary proposed is an adjustment to the average public elementary-school teacher's salary in California. The study points out that between 1946-47 and 1955-56, median public school salaries for elementary-school teachers in that State rose from \$2,428 to \$4,635. The lowest one-quarter of these teachers received \$4,191 or less, and the highest fourth received \$5,284 or more. However, \$4,300, a figure below the California median, was used in Plans A and B. This makes possible a salary schedule with beginning salaries below \$4,300 and with increments for experience and further education rising above that average.

To cut projected costs to a minimum, a figure of \$4,000 was used as a base for Plans C and D. This figure is not so greatly out of step with public school salaries that it could not attract and hold many more lay teachers than is presently the case.

SISTERS' INCOME

Recognition of the inadequacy of the salaries currently paid to religious teachers is becoming widespread. Though living quarters, utilities and convent maintenance ordinarily are supplied by the parish, the prevailing salary of \$25-50 per month for each teaching Sister is more an alms than a salary. The rising cost of living has not, unfortunately, respected the cloister. To quote from the study:

Some evidence was also gained from a study of living expenses incurred by members of religious communities working in parish schools on the Pacific Coast, north and south, and in the western section of the country generally. On the basis of 1955-56 figures, it was found that \$1,600 per year was needed for such expenditures. This figure took into account medical and hospital services, and each teacher's proportionate share of the cost of educating new religious to the baccalaureate level. The full living expense of teachers and a reasonable provision for a continuing supply of future teachers constitute an equitable charge against school funds. . . . In spite of the fact that \$1,600 was found to be required for necessary expenditures, a somewhat more conservative figure, \$1,200, was used as the salary for religious teachers under Plans A and B. Again, solely for the purpose of lowering the cost estimates, \$1,000 was used in Plans C and D.

The merits of large or small classes have been much discussed in late years; no one has come up with a final answer. The National Education Association is urging an optimum class size of 25 pupils. Discussion in meetings of the National Catholic Educational Association has inclined toward a figure of 35. In any event, population pressures, the use of teaching assistants and individual pedagogic skill will continue to modify any ideal figure set up. The classes of 40 and 45 used as bases in this study, however, are a vast improvement over the 70, 80 and even 90 sometimes found in today's parochial school classrooms.

The added expense of implementing each of the four plans is carefully worked out in the study. Take Plan A, for example. On the basis of a ten-room school

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housing 400 pupils and employing five lay teachers at \$4,300 and five religious teachers at \$1,200, the salary costs would amount to \$27,500. This sum prorated among the 400 pupils is \$68.75 per child.

It was found that in the 40 schools studied the tuition presently paid averaged \$22.15. Families with more than one child in the school paid an average of \$37. Including additions for amortization and plant upkeep, the total tuition required to realize Plan A would be about \$82 per child or \$138 per family.

The million-dollar question, of course, is where will the needed money come from? With other parochial and diocesan responsibilities weighing upon Catholic parents, how much deeper can they dig to pay for the Catholic education of their children?

SPREADING THE EXPENSE

The Immaculate Heart study doesn't pretend to have found all the answers to these very pertinent queries. But it does offer several suggestions worth pondering. While not discounting in the least the sacrifices already being made, the study tactfully notes that the \$82 per pupil for tuition under Plan A corresponds roughly with the average sum the nation's families spend on tobacco, and is much less than the average sums spent for recreation. Does the problem, then, become "in many instances not so much a matter of ability to pay as it is one of the value which is placed upon education?"

Even if they are able, should parents have to shoulder the entire burden of Catholic education? The study argues that in order to meet the standards which are vital to the maintenance and development of the system, "school support must go beyond parents and school staff." It must come from "all Catholics in the area."

The study urges that facts regarding the cost of education in parochial schools be placed before parishioners repeatedly, and that the facts be emphasized rather than direct appeals for assistance. Close liaison between school and parishioners in more than fiscal matters was likewise recommended to broaden parish support for education.

The non-Catholic American public generally has shown little understanding and less sympathy for the plight of the Catholic parent who is striving to follow his conscience and provide what he considers a full education for his children. He continues, nevertheless, to support the burden of taxation for two school systems. Even the oblique relief of income-tax deduction for the fees he pays for his own child's parochial school education, and the indirect benefit of transportation and welfare services for his child, is almost everywhere denied him. Face to face with the pressures of taxation and inflation, how far will his patience and his pocket-book stretch?

Recently, a Catholic sociologist of national repute made the sobering prediction that two out of every three Catholic children of elementary school age would probably be enrolled in public schools ten years from now. Only the kind of bold planning and imaginative thinking provided by the Immaculate Heart College study will prevent that probability from becoming fact.

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Education: Goal and Process

DOCUMENTS OF AMERICAN CHURCH HISTORY

Ed. by John Tracy Ellis. Bruce. 664p. \$8.75

The development of Catholicism in the United States during the last century and a half is one of the most remarkable chapters in the Church's history. Nowhere, perhaps, is the parable of the mustard seed more strikingly illustrated than in the expansion of the tiny Catholic community of 1785, which possessed no bishop and hardly 25 priests, into the mighty organization which we see today filled with energy and spreading from the Atlantic to the Pacific.

Yet the average English Catholic knows nothing of all this. As Msgr. John Tracy Ellis himself has recently pointed out (see his *American Catholics and the Intellectual Life*, Heritage Foundation, 1956), the American Church has not been a writing Church. Moreover, the best historical writing has taken the form of ecclesiastical biography, and the English reader has

Msgr. Ellis' volume of documents was reviewed in our issue of Feb. 23 (p. 589). This further evaluation, by the famous English historian Christopher Dawson, gives us a different perspective on the trials and triumphs of the U. S. Catholic Church.

not sufficient knowledge of the American ecclesiastical and political scene to make such works interesting, even if they were readily accessible to him.

For all these reasons Msgr. Ellis' source-book on American Church history is doubly valuable. It gives us a bird's-eye view of the whole history of the Church in the United States, through contemporary documents or in the words of contemporary observers. Yet it is not a mere textbook compilation. The whole material is woven together most skilfully by the notes with which he prefaces each extract, so that the book has some of the qualities of a consecutive historical narrative.

The first two sections are devoted to the Spanish and French contributions to the conversion of North America, beginning with the papal bulls conferring the dominion of the newly dis-

(Continued on p. 132)

MARK HOPKINS AND THE LOG: WILLIAMS COLLEGE, 1836-1872

By Frederick Rudolph. Yale U. 267p. \$4.75

No one in higher education, whether on the dispensing or the receiving end, has ever been spared the statement attributed to James A. Garfield in an address delivered to Williams College alumni in December, 1871: "The ideal college is Mark Hopkins at one end of a log and a student on the other." By now, this definition has been quoted innumerable times in writing and in speech. And the end is not in sight; the phraseology has been perpetuated in the title of the book under review.

Since most people who have heard of Hopkins are not aware, in all probability, of any additional facts of significance about this famous man, it is fitting to take note of his life and work. This Dr. Rudolph has done, first in his doctoral dissertation at Yale University and now in this monograph. The author, who is assistant professor of history at Williams College, has brought together and analyzed an impressive array of data on Hopkins in relation to the development of the college. His research work comprised the subjects of student activities, fraternities, athletics, college finance, alumni, religion and the pursuit of science.

Mark Hopkins (1802-1887) served as president of Williams College from 1836 to 1872, but his work as instructor of philosophy there totaled 59 years. After obtaining a B.A. from Williams in 1824, Hopkins taught philosophy at his alma mater and then took a medical degree at the Berkshire Medical Institution. His promotion from the professorship of moral philosophy and rhetoric to the presidency of Williams College "launched a legend" (p. 3). To clinch his qualifications for the position, Hopkins was ordained a Congregationalist minister on the morning of his inauguration.

Dr. Rudolph is anything but an uncritical admirer of "Prex" Hopkins. He pays deserved tribute to him as "a great teacher," rather than as an "encyclopedia of great books" (p. 28); that is to say, Hopkins was a man of anti-intellectual tendencies. "No critic of higher education in 19th-century America ever had occasion to accuse him of harboring a radical thought or

uttering an unpopular sentiment" (p. 33). While he was "cautious, circumspect and compromising" on Negro slavery—by all odds the most controversial issue of his day—he did not fear to defend society against "rum, Romanism or transcendentalism." His publication of anti-Catholic sermons, five of them during the 1840's and 1850's, indicated that "Hopkins was never reconciled to the existence of the Roman Catholic Church" (p. 247).

With regard to higher education, Hopkins stressed in 1868 that "it is the object of the college to make men" (p. 45). Toward this end he directed his famous course in moral and intellectual philosophy, which he taught to generations of seniors. "Diverse as the subject matter [of this course] may have seemed, an artificial unity was placed upon it by the enthusiasm and serenity with which Mark Hopkins revealed his own convictions" (pp. 47-48). That his teaching was "exceptional and effective" (p. 49) was evident from the testimony from such future scholars and men of affairs as William Dwight Whitney, James A. Garfield and Samuel Chapman Armstrong.

Rudolph does not suffer from the "halo effect" when he discusses Hopkins as college president. In his final chapter, "Moss on the Log," he calls attention to low standards of scholarship and other weaknesses prevailing in the college:

The absence of any overriding concern for the strengthening of standards during the Hopkins era was not accidental. The college, after all, was not pre-eminently interested in the intellect. As long as sound Christian influence could permeate the community, the college was almost ready to allow the mind to take care of itself. Certainly for many years Mark Hopkins and his faculty worried more about the character of their students than they did about their scholarship. From the students' point of view, the classroom was so secondary to the extracurriculum that it deserved the kind of neglect they accorded it. In both instances neglect was intentional (p. 222).

Coming back once more to the title, it presages a lively style, content and treatment. At the same time, the book is a work of scholarship buttressed by abundant citations from published and unpublished primary sources. The 18-page bibliographical essay will prove useful to any student of the history of higher education in the United States.

There are some gaps in the account. Little is said, for example, about the

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professors and what they taught. The historical context of higher education could have been sketched more fully. Rudolph tends to roll the log too often; fewer references to the trite phrase would not have detracted from the book.

Some readers may feel that Dr. Rudolph is too much of a debunker, but this is hardly the case. He has marshaled enough evidence to show that Hopkins was an influential teacher and molder of men, if not the pedagogical paragon that he has been made out to be. Certainly, Dr. Rudolph's book is a worthy addition to the growing number of competent studies on the history of American colleges and on the personalities who guided them.

WILLIAM W. BRICKMAN

U. S. Deeds and Doers

REBELS AND REDCOATS

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World. 574p. \$7.50

REVOLUTION IN AMERICA: Confidential Letters and Journals 1776-1784 of Adjutant General Major Baurmeister of the Hessian Forces

Transl. and annotated by Bernhard A. Uhlendorf. Rutgers U. 609p. \$9

The single-volume history of the American Revolution is built around quotations from original sources. One might suspect that a string of contemporary sources would lead to a disjointed story. But the authors are careful to bridge the gaps with adequate explanations. As a matter of fact, it is not really the story of the war told by contemporaries. Rather it is the war told by the authors of this volume, which is brightened with a liberal sprinkling of contemporary narratives. The judicious choice of these sources is the real achievement.

Not that this choice of documents is beyond criticism. Some of the accounts were written long after the events; some are of disputed authenticity. But it is not a book for researchers; it is a book for readers and these it serves well.

It is, indeed, a good book. Most important, the story is told in good clear prose—an essential in military history. The excellent maps are no small help in making the text intelligible.

As it is a narrative account of the war, there is fortunately little attempt at interpretation. Some instances, e.g., the defence of the violation of the Saratoga Convention, are subject to serious question. So, too, one can well question the taste of the authors in some of their stories.

Obviously, much is omitted by design. Excluding the naval history is understandable, but in largely neglecting the essential role of the French Navy at Yorktown the authors missed a dramatic



and important story. This at least deserved a place in the book.

The Baurmeister papers add up to a tantalizing book. For one thing, it is extremely difficult to distinguish the truth from the gossip. Even the editor confesses at one point that "the intelligence Baurmeister reports in this paragraph is such a mixture of fact and rumor that it is impossible to make a positive identification." Unfortunately, the general reader feels that way about too much of the book.

Besides, there is an overwhelming mass of detail. One longs for omissions or interpretations. Finally, there are simply too many unidentified people, places and things. To straighten out the jumble, this volume would require two companion volumes: one a book of footnotes, with an adequate explanation of names and historical background; the other, a volume of maps to locate the places, the position of the troops and the battles described. Such a suggestion, of course, simply raises the question whether this book is for the historian to study rather than for anyone to read.

I do not want to imply that there are no footnotes in the book. Some notations are exhaustive in minutiae. But there is no consistency. Good work is marred by foolish mistakes: e.g., von Knyphausen was replaced by von Lossberg, not by von Heister; Boston was evacuated on March 17, not on March 7; Throgg's Neck is not the same as Harlem Heights. But mistakes are few. More important are the unanswered questions in the text.

The documents themselves were written by a man at headquarters, not by a man in the field. Occasionally there is an excellent summary of a battle action—this is particularly notable of Brandywine, Germantown and Camden. The battle of Trenton would probably have been the outstanding contribution of the work—but the documents are missing.

It is in the sidelights that the book is refreshing: the bitter cold winters in New York, the frightening sickness that gripped the Army in the summer and fall of 1779, the generally high opinion

of Washington, the impressment system of the British Navy. But this is too small a return from so large a book.

JOSEPH R. FRESE

MORALS IN MEDICINE

By Thomas J. O'Donnell, S.J. Newman.
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The highly specialized training which characterizes the professional classes of modern society makes a book like *Morals in Medicine* necessary reading for priest and doctor alike. The theologian will be familiar with the moral precepts explained and applied, but not with the manifold technicalities of medical and surgical practice which make the application of those principles less simple than might, at first sight, appear. With the physician and surgeon the reverse will be true.

Fr. O'Donnell has written with commendable simplicity and clarity, leaving no doubt as to what is ethical in a given instance. He covers the field so widely that where divergence of theological opinion exists he points out the different views, favoring, in most cases, the more liberal, while solidly probable, judgment.

The book is not profound but for that reason it is most acceptable as a ready reference. Neither is it comprehensive—there is no consideration of the various forms of mental illness—yet one might say that the author has wisely limited himself and hope that a companion volume is planned.

The priest will find the chapters on pregnancy and delivery, marriage and terminal illness, most helpful in bringing to the confessional a knowledge and discretion that are highly desirable but, without a book of this kind, not always immediately possible. The doctor, on the other hand, has explained for him the basic truths of Catholic moral theology, especially the principle of the double effect, without which his decisions cannot properly conform to Christian ethics.

Priest and doctor alike will be surprised, at times, by the flexibility with which our moral code is endowed while remaining true to absolute values. The liceity of removing a uterus that has been rendered non-functional by multiple caesarean section is an instance of this. The very fact that any interested

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reader can learn much from what Fr. O'Donnell has written is proof that the book is a valuable addition to every professional library.

In contrast to *Morals in Medicine*, the third volume of *New Problems in Medical Ethics* discusses a not very large number of relevant topics in a leisurely, reflective manner. Readers who have inspected the first two volumes of this series know that it is a translation of the *Cahiers Laënnec*, a French review of medical deontology which describes the problems that arise in medical practice and expounds their solution on the basis of Catholic moral principles.

The present volume is devoted to six independent studies, some of which have been contributed by priests and others by physicians. They deal with castration, the Church and the dissolution of the marriage bond, psychoanalysis and moral conscience, psychasthenia, pain and euthanasia. All six merit reading, though it would be a mistake to accept as final the judgments given in every case.

There are those who wax enthusiastic over the *Cahiers Laënnec* but it must be remembered that there is not as yet any other work in this field by Catholic specialists with which it might be compared. There is no doubt that the matter presented is very good, but the studies are relatively short and hence necessarily inadequate.

One might wonder what "new problems" have arisen in regard to castration. Fr. Riquet, who contributes this study, condemns the practice after showing that it amounts to self-mutilation without sufficient reason, and after writing a very interesting history of the Church's stand on castration down through the centuries. This was quite necessary in view of the foreseen rejoinder that at one time the Church herself encouraged castration in order to supply her all-male choirs. This myth has been thoroughly demolished.

In dealing with the dissolution of the marriage bond, Fr. Tesson treats us to an informative account of Napoleon's divorce, which he uses as a colorful example of cases in which either "lack of form" or "lack of consent," or both, are claimed. The reader's interest in a rather technical matter is held fast by the lively historical details, but needless to say the canon lawyer will not find here a substitute for his consultation of Rota decisions.

Perhaps the most valuable study is the third, concerned with psychoanalysis and morality. Once more we are made aware of the ubiquitous Oedipus complex and the necessity for its "suc-

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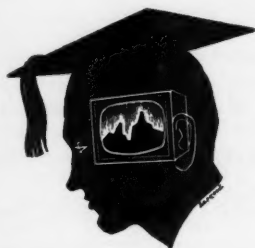
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cessful liquidation" if a healthy mental life is to be achieved. The suggestion is made that "certain professors of moral theology" should undergo psychoanalysis. The more one reads about the subconscious the more he realizes how valuable analysis would be for *everyone* who has to deal with the moral problems of others.

The director of vocations will be grateful for the study of psychasthenia, since it is to the priesthood and religious life that this neurotic type gravitates.



Some directors of souls will probably disagree with the statement that "one does not meet with pathological scruples in connection with faults of pride or lack of charity."

The studies on pain and euthanasia are obviously related and command the attention of priest and doctor. The Christian attitude to death and suffering—ready to adopt the humane, as always, but unwilling to give up its conviction of the sacred character of human life—is well presented. J. EDGAR BRUNS

THE EXISTENTIALISTS AND GOD

By Arthur C. Cochrane. Westminster Press. 134p. \$3

One of the newsworthy developments during the past decade is the renewed interest among Protestants in systematic theology. Several grants and special foundations are aimed at strengthening the intellectual content of theological courses, especially at great university centers like Chicago and Harvard. Much of this impetus is traceable to the German existentialists, whose ideas were introduced here by such thinkers as Löwith, Pauck and Tillich.

But with the theological revival there has also arisen a serious question about the relation between the theologian's general philosophy and his explanation of revelation. This question is now brought to a head by Professor Cochrane of Dubuque University.

Writing from a Calvinist and Barthian viewpoint, he fears that American Protestantism is confusing theology with

existentialist ontology, or at least is making the former subservient to the latter. He puts his concern into blunt language: "Put Tillich, the 'theologian,' and Bultmann, the 'exegete,' together, and we have a powerful combination, reinterpreting, if not transforming, the Christian message into existentialism."

If we cannot interpret Scripture without using Heidegger's theory of man, or build a systematic theology without categories drawn from Schelling and Jaspers, then the distinctive nature of Christian theology is undermined.

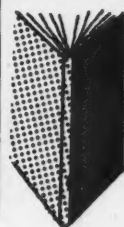
The present book is really centered around this criticism of Paul Tillich. In order to locate the problem, however, the early chapters consider the doctrine on being and God in the existentialists: Kierkegaard, Jaspers, Heidegger and Sartre. Cochrane minimizes the difference between the two latter philosophers because, like Karl Barth, he thinks that we can know about the nought only in the revelation of God's opposition to evil. But this runs counter to the philosophical tradition of speculation about the nought, and fails to observe that Heidegger and Sartre have quite divergent conceptions of it.

A separate chapter deals with Gilson, whom Cochrane treats sympathetically in so far as he differs from current existentialists on the actuality of God and the being of man. But when Gilson suggests that we can have a demonstrative knowledge of God and then bases this claim on a general theory of existence, Cochrane parts company. He cannot see how one can do justice to the revealed origin and the personal significance of the Christian view of divine existence, and still include existence in a natural, impersonal metaphysics. He regards the latter as a piece of outrageous essentialism, and hence also denies any distinctive metaphysics of God.

Cochrane is strongest in pressing home the question whether the new ontological approach to theology is specifically Christian. To counteract the existentialist influence, however, he goes to the extreme of denying that metaphysical speculations have any relevance for the study of God. This is the Calvinist position that we get our knowledge of God solely through the revealing act of God. But then he admits that the theologian must use the thought-forms of philosophy in explaining Scripture. Thus the problem remains unresolved: how are we to make a nonsymbolic use of philosophy, without granting that it gives us some kind of knowledge of God?

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ELLIS (Continued from p. 126)
covered lands on the Kings of Spain
and Portugal, and the bull of Paul III
in defense of the rights of the Indians.

Those introductory sections may be
described as the Catholic prehistory
of the United States, since they really
belong to the history of the Mexican
and the Canadian Church, though they
are concerned with United States terri-
tory. But the Franciscan Fray Junipero
Serra's reports on the Californian mis-
sions and the great story of the Jesuit
mission to the Hurons are among the
most remarkable documents in the
whole volume, and it is well that we
should remember that St. Isaac Jogues,
the great 17th-century Canadian mar-
tyr, is also an American martyr, since he
suffered in what is now the State of
New York and the Diocese of Albany.

After these heroic exploits, the ori-
gins of Catholicism in the English col-
onies seem tame and unadventurous. At
the time of the Declaration of Inde-
pendence, the Catholics in the United
States, as we see in the first report to
Propaganda by John Carroll in 1785,
were still a mere handful—most of them
in Maryland and Pennsylvania, apart
from the scattered French Canadians
in the Mississippi Valley, who lived
in an ecclesiastical no-man's-land with-
out bishop or priests.

But during the next 50 or 60 years
an extraordinary transformation took
place, the history of which is all too
little known. The documents of this
period—the age of Carroll and Maré-
chal, of Flaget and England—are per-
haps the most interesting in the whole
volume, since they describe a world
that is equally remote from Europe
and from the modern American scene,
a world without organization, without
discipline, without material wealth, yet
filled with a buoyant spirit of optimism
and hope. Archbishop Maréchal, who
had the high and austere ideals of
the Sulpician tradition and who was
not blind to the defects of American
Catholicism, could nevertheless write
in 1818:

There is no region in the world
where the Catholic religion can
be propagated more quickly or
more widely than in the United
States of America. . . . The Prot-
estants, who constitute the great-
est part of the citizens, have al-
most completely rejected the prej-
udices under which they formerly
labored, and they look on the Cath-
olic religion with a certain amount
of veneration. There is also an im-
mense number of Europeans who
came hither early and among them
there are many Catholics. It seems

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that this immigration will not be lessened for a number of years.

This optimism reaches its climax in Bishop England's account of his two-hour discourse to Congress on the principles of the Catholic faith: "I love your countrymen more as I know them better. . . . They must be instructed, not abused. They must be expostulated with, not quarreled with. They are not obstinate heretics. They are an inquiring, thinking, reasoning, I will add a pious, people, and God will bless them and bring them to truth."

This climate of optimism endured until the 'thirties and seemed to be justified by the views of independent observers. De Tocqueville greatly overestimated the number of American Catholics, and noted that while America is the most democratic country in the world, it is at the same time the country in which the Roman Catholic religion makes most progress. In 1839 Captain Marryat declared that "all America west of the Alleghenies will eventually become a Catholic country."

But at this very moment the situation underwent a drastic reaction. The progress of Catholicism in the West, combined with the tension caused by the enormous influx of Irish immigrants into the cities of the Atlantic seaboard, produced a wave of religious intolerance which continued to grow for twenty or thirty years. From the burning of the Ursuline Convent at Charlestown outside Boston in 1834, down to the collapse of the Nativist or "Know Nothing" party a few years before the Civil War, hardly a year passed without anti-Catholic disturbances, church-burnings and outrages like the attack on the Papal Legate, Msgr. Bedini, in 1853. This is one of the darkest chapters in American history, and it is not surprising that the present volume passes it over rather lightly.

Nevertheless it is of considerable historical importance, since it made a profound impression on the course of the American development. It forced the Catholics back on themselves and turned their thoughts from the prospects of external expansion that had seemed so promising in the earlier part of the century to the need for self-defense and internal organization. Thus it was one of the factors that contributed to the centralized urban pattern which has become so characteristic of modern American Catholicism.

Throughout this dark period, the leading figure among American Catholics was Archbishop John Hughes of New York, a pugnacious Irishman who had no faith in soft answers and never



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turned the other cheek until his opponent had been knocked on the ropes. Throughout his career this formidable prelate used all his influence to discourage the schemes for settling the Irish immigrants on the land which were sponsored by some of their most far-sighted leaders, like Thomas D'Arcy McGee and in later times Archbishop Martin John Spalding.

The hitherto unpublished document (No. 99) printed in the present volume gives a very vivid impression alike of Hughes' uncompromising character and of the motives that inspired his opposition to the schemes of settlement in the West. There is no doubt that there were good reasons behind his desire to keep the Irish in the great cities, where their numbers made them a force that the politicians had to reckon with. But from a wider point of view the wisdom of this policy is more questionable, since it created a kind of ghetto mentality which separated the Catholics from the rest of American society—a state of things which was especially regrettable in the 19th century, when the roots of American culture were still predominantly rural.

The remaining part of the volume, which deals with the century from the Civil War to the present day, covers more familiar ground. It was the age of Cardinal Gibbons and Archbishop Ireland—a period of almost unbroken prosperity and progress, and one that is relatively familiar to modern Catholics. During this period Catholicism finally became recognized as an established element in American society. Occasional manifestations of intolerance still occurred, as in the revived Ku Klux Klan movement after World War I, but they were a nuisance rather than a serious danger.

On the other hand, American Catholicism was slow to shake off the sense of social and intellectual inferiority resulting from the ghetto-like conditions that characterized the life of masses of unassimilated immigrants. In this respect there is no doubt that the closing down of European immigration after World War I was beneficial to American Catholicism, since it removed the barrier between the Irish and the native American, and raised the economic and educational standards of the Catholic population.

Since World War II, above all, the consequences of this process are increasingly evident. American Catholicism is more aware of the importance of cultural values. The Catholic colleges, which a hundred years ago were

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little more than high schools, are now sharing in the general expansion of American higher education, and are becoming Catholic universities in the traditional sense of the word.

Even more remarkable is the development of the contemplative life, which was so lacking during the earlier period. Since World War II, eight Trappist and one Carthusian monastery have been founded, and there are now more than 1,000 Trappist monks in the country. At the same time the development of the liturgical movement is fostering an intense spiritual life among the laity.

All these developments are too recent to be dealt with at length in this volume, but no one is more conscious of their importance than Msgr. Ellis, who is particularly concerned that Catholics should take a larger share in the intellectual life of the nation. It is true that the elite of Catholic scholars and writers—and this is still truer of scientists and technologists—is not proportionate to Catholic total numbers. But when one considers that the great mass of Catholic immigrants in the last century was practically illiterate, and desperately poor, the creation of the nation-wide system of Catholic education, with its schools, its teaching orders and its universities, is little less than a miracle. In the course of a century and a half, in the face of every social and economic disadvantage, the Catholics have changed the religious landscape of America and have become the largest, the strongest and the most united religious body on the continent. It is impossible, then, not to be optimistic about the future.

Nevertheless the very strength of American Catholicism creates new problems. In the past, America was a country of minorities, and the Catholic minority, especially the Irish part of it, thrived in the atmosphere of conflict. But today the climate of American opinion and culture is changing. American Protestantism, which once exploded in violent and often eccentric diversity, has settled down to a mood of sober conformity, so that the churches have become the loyal exponents of the American way of life. Against this congealed mass of American Protestantism and secularism, the 30 million American Catholics stand out as the one great minority which can never be completely assimilated, because it forms part of an international and universal society.

This minority, far too large to be ignored, arouses opposition from two opposite directions. On the one hand

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there is the old tradition of liberal individualism, which sees the organization and discipline of the Catholic body as a danger to American freedom; on the other hand there is the new tendency to social conformity, which regards the spiritual authority and independence of the Catholic Church as a challenge to national unity.

Yet these opposite points of view do not cancel each other out, for critics of Catholicism like Paul Blanshard somehow contrive to appeal to both of them simultaneously. However, the seed that was sown among the briars of the American wilderness has borne fruit literally a thousandfold; the 30,000 American Catholics of Bishop Carroll's time are today 30 million. And this miracle has been wrought, not by the achievements of men of genius or by the favor of the temporal power, but by faith and courage and hard work. So long as it keeps these qualities, American Catholicism will continue to grow.

CHRISTOPHER DAWSON

GRAVEN IMAGES: Substitutes for True Morality

By Dietrich von Hildebrand: with Alice Jourdain. David McKay. 204p. \$3.50

For all its immense existential importance, moral idolatry is almost a *terra incognita*, as far as philosophers are concerned; or rather, it was before the appearance of this book. Not that there isn't a whole literature about the "mores" of peoples, civilized and uncivilized. The French sociological

school, in particular, amassed a vast empirical material to back up its relativistic thesis that there cannot be an absolute moral law because people and peoples have such a tremendous variety of moral ideals. The evidence for their thesis appears overwhelming and moral philosophers have been overwhelmed indeed. As a result, the textbooks used in our secular colleges reflect the resulting relativism with alarming consistency and with increasingly paralyzing effect. Catholic philosophers have, of course, always rejected moral relativism, but they have largely confined themselves to repeating the claims of an absolute moral norm, without attacking the problem presented by that historico-sociological evidence.

Dr. von Hildebrand's newest book attacks exactly that problem. Against the "lazy" solution of relativism, which is, in fact, a dissolution of the moral claim as such, he shows that there exist certain combinations—or confusions—of moral and extra-moral elements which pass for a true morality. The "substitute" is indeed the key to the understanding of that empirical evidence in its true significance. Consider the ideal of the "decent man." Much in it is of real value, such as reliability, honesty and loyalty. Yet how much of what we find combined with these genuinely moral elements has nothing to do with morality, such as belonging to a "good" family, knowing "the right people," even belonging to a privileged class. Or consider the frequent identification of morality with tradition; or with the laws of the state; or with social idols such as tolerancism; or, again, with personal idols such as self-control, respectability, altruism—and especially honor, to which Dr. von Hildebrand devotes one important chapter.

In each case there are genuine values involved; but they are isolated and made to stand for the whole of morality, and by that they are already falsified. This is still more the case if they are advanced in an aggressive opposition to other values. "The splendor of the true natural moral values . . . fades away with the substitute. . . . How many noble souls have revolted against morality because it was presented to them in the deformation of a substitute" (p. 172-3)! It is the greatness of Dr. von Hildebrand's work to bring out the insidious effects of such substitutes with all vigor, yet to see the relative positive function which they may have. This sense of balance and justice is an outstanding quality of Dr. von Hildebrand's book; he makes it so vividly clear that relativism



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is the philosophy least capable of doing justice to the relative. Indeed only where an absolute order is seen, can the relative too be recognized. And this absolute order, the integrity and completeness of the Christian morality, shines forth with splendor in this work. It combines clarity, thoroughness, power of analysis and an extraordinary "feel" for the realness of the moral world, its drama, its decisiveness and its superhuman beauty. The ethical work of Dr. von Hildebrand is undoubtedly a major event in the history of moral philosophy.

BALDUIN V. SCHWARZ

A CHANCE FOR GLORY

By Constance Wright. Holt. 255p. \$3.95

In February, 1792 a young German medical graduate, Dr. Justus Erich Bollmann, visited Paris on his way to establish a medical practice in England. In the spring of that year France declared war on Austria and Prussia. Lafayette commanded a division at Sedan. In Paris the Jacobins pulled down the monarchy; Lafayette, who was identified with the old regime, was declared a traitor by the Assembly. Rather than return to Paris to stand trial before his enemies, Lafayette crossed the frontier into Belgium and was taken prisoner by

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BALDUIN V. SCHWARZ is professor of philosophy at Fordham University.

JOHN J. O'CONNOR, author of *The Catholic Revival in England* and coauthor of two sociology textbooks, is professor of history at Georgetown University.

REV. F. J. GALLAGHER, S.J., teaches history at the University of Scranton.

EDWIN MORGAN is author of a critical study of Charles Baudelaire.

the anti-French coalition. Bollmann eventually organized a daring plot to rescue Lafayette from the obscure Austrian prison of Olmütz.

Bollmann had met Mme. de Staël and was instrumental, at her request, in helping Vicomte de Narbonne to escape to England. He then met two other friends of Mme. de Staël, who thought him the ideal person to undertake the dangerous mission of freeing their dear friend, the Marquis de Lafayette. Bollmann agreed. Well supplied with funds, he began a leisurely journey on the continent until he established contact with Lafayette, who had been shifted from one prison to another, in the little garrison town of Olmütz. At the last minute he engaged the assistance of a young medical student in Vienna, Francis Kinloch Huger of South Carolina.

Though the rescue plot was well contrived, it did not succeed. Lafayette was set free as a result of negotiations that led to a Napoleonic treaty with Austria and visited the United States in 1824. Bollmann, an adventurer to the end, preceded Lafayette to Philadelphia, had a conference with George Washington, married an American girl, set himself up in an export-import business, became involved in the Burr Con-

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spiracy, attended the Congress of Vienna as an agent of the Baring brothers, established a chemical business in London and died in Kingston, Jamaica, in 1821.

We are indebted to Miss Wright for the complete story of the attempted rescue of Lafayette and, perhaps even more, for her engaging portrait of Dr. Bollmann, surely one of the great non-conformists of the 18th century.

JOHN J. O'CONNOR

I, MADAME TUSSAUD

By Sylvia Martin. Harper. 370p. \$3.95

The creator of the most famous wax works in the world is the subject of this fascinating autobiographical novel. It is difficult to say whether the absorbing interest lies in the amazing personality of Mme. Tussaud herself, or in the frightening fascination of the period in which she lived. Probably the latter, for in a less cataclysmic age would Mme. Tussaud have been the woman she was?

When Philip Curtius was a medical student in Bern he excelled in the making of anatomical specimens in wax. Soon he was supplying the whole school with wax livers, legs, heads—whatever was required for the business at hand. From this macabre occupation he turned to making portraits in wax. His fame spread and he was invited to Paris under royal patronage and there established a lucrative business in wax. Here, to assist him in his household needs, came his widowed sister, Mme. Groscholtz, and her six-year-old daughter, Anne Marie. This child soon learned all that Philip could teach her, and lived to excel the master. In Philip's house she met the great and near-great who came to "sit" for Philip, and was eventually invited to live at court as the companion to the Princess Elizabeth.

After nine years she returned to her uncle's house, sated with the intrigues of Versailles, only to find other intrigues at home, where many things had changed. France was plunged into the Revolution, then the Terror. As heads rolled from the guillotine, they were brought, still warmly dripping, to Mme. Tussaud—she had married an assistant to her uncle—to be given an immortality in wax.

For a time her own head was in danger of rolling but she escaped execution and eventually crossed to England, where the London wax works which bears her name still draws millions of curious visitors.

Mme. Tussaud tells her own story. When it opens, she is a shrewd old lady of 82, about to make her last wax image of herself—true to her 82 years. This is one of the four tasks she has set herself to accomplish before she dies. The other three tasks are to form her promising grandson, just as she had been formed by her uncle Philip; to close the breach between her two sons, Joseph and Francis; and to outlive her scheming husband, who had used her badly and who was greedily waiting in Paris for her to die. Two of these at least we know she accomplished: the wax figure of herself now in the gallery was made when she was 82, and we know that she died two years after her husband.

Mrs. Martin has managed to give to the history of the history books the flesh tones of fiction, making the period as alive as the wax figures in Mme. Tussaud's gallery are said to appear. There is brutality and terror, but there is enough of warmth and humor and hope to give the glow of truth to what could easily have degenerated into lurid sensationalism.

FORTUNATA CALIRI

GERTRUDE STEIN, HER LIFE AND WORK

By Elizabeth Sprigge. Harper. 265p. \$5

Let it be said at once that Elizabeth Sprigge has written a comprehensive and clear-cut biography of one of our times' most controversial figures, Gertrude Stein. She has written it absolutely without the cant, the pose and the jargon usually associated with most considerations of Miss Stein and her work. Miss Sprigge is so honest that she admits that, while naturally she enjoys the books of Miss Stein, there were moments when she simply did not understand what the author was trying to communicate.

This is refreshing, since Miss Stein admitted that she sometimes had her own doubts. Yet, as Miss Sprigge points out, the time has long passed since one can dismiss her work as some sort of joke or deliberate mystification or simply the hobby of a wealthy dilettante. Whether or not "Three Lives," "Tender Buttons" and her other books are here to stay, Miss Stein's new approach to the use of language has not only made an indelible mark in the work of writers like Sherwood Anderson, Hemingway and any number of British and continental novelists, but has become a factor which a contemporaneous novelist must consider if he is honestly interested in

the latest development of the most important tool of his craft.

This repetitive "insistence," as that typical quality of her style is called, is a method in which "in each subtly different repetition, the emphasis is changed." With the added use of the Jamesian "stream of consciousness," she tried "to express the continuous present, the rhythm of the visible world."

This is Miss Stein's particular and, apparently, lasting contribution. She was confident of her "contemporaneity." The world would have to catch up with her as it had to catch up in painting with her friends, Cézanne, Picasso and Matisse, whom she did much to establish. She said: "A creator is contemporary, he understands what is contemporary, when the contemporaries do not yet know."

With this excellent portrait of Miss Stein, Miss Sprigge gives an impressive picture of the personalities who surrounded her in Paris during one of France's most artistic periods, 1903-1946.

EDWIN MORGAN

MR. LINCOLN

By J. G. Randall. Edited by Richard N. Current. Dodd, Mead. 392p. \$6.50

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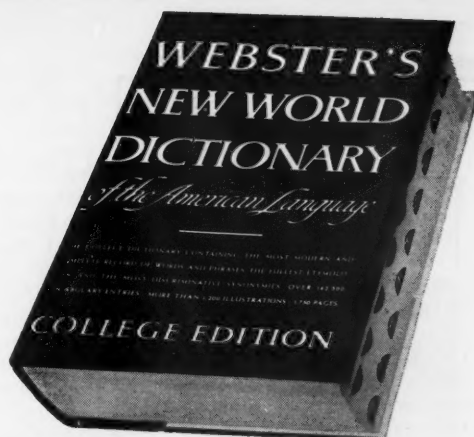
By Ruth Painter Randall. Little, Brown. 214p. \$3.75

The subtitle, *A Personal Portrait*, perfectly sums up the nature and contents of the first book under review. It consists of a judicious selection of passages from Randall's scholarly four-volume work, *Lincoln the President*, with a few sections added by Professor Current. It is entirely a personal biography, sketching the character, attitudes and relationships of Lincoln as a man.

The evolution of Abe's political ideas and principles, his growing sincerity, patience, tact and humor, his relations with his family, friends, political and business associates and people in general are vividly and charmingly depicted. And there is the usual Randall refutation of the old myths and legends, especially the stories of Herndon.

Dr. Current has done an excellent job of editing. The story flows smoothly and dramatically to give a complete picture of a believable human being. Dr. Current's added material is woven so deftly into the narrative that it would be difficult to spot if not indicated in the preface. The book is an important and entertaining addition to the annual list of *Lincolniana* and will prove enjoyable to both the casual reader and the scholar.

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Mrs. Randall's light and interesting little volume carries on her campaign, begun in *Mary Lincoln* and *Lincoln's Sons*, to tear down the myths and legends which are responsible for the traditional picture of Lincoln's married life. In such a limited and personal subject the factual evidence is naturally meager, so the author makes full use of every possibly pertinent detail. As a result, the story drags and at times seems deliberately padded.

Her interpretations of the various controversial incidents of the period of courtship, while always favorable to Lincoln and Mary Todd, are interesting and usually convincing. The story would have been more forceful and dramatic if boiled down to about a hundred pages, but it should appeal, especially to a varied circle of feminine readers.

F. J. GALLAGHER

THE ORDER AND INTEGRATION OF KNOWLEDGE

By Wm. Oliver Martin. U. of Michigan.
347p. \$6.50

Quite sensitive to the disorder of knowledge that higher education today faces, Prof. Martin, a Rhode Island realist and chairman of its University's Department of Philosophy, attempts in this book to solve the problem by re-presenting the case of moderate realism.

As Prof. Martin puts it, "the disorder of knowledge takes its beginnings in higher education and there it must be corrected." It arises from the confusion of one kind of knowledge with another. Unfortunately, he gives little or no practical attention to the very pedagogical problem that triggered his volume.

Only a return to realist metaphysics with its "capacity for total explanation," says the author, can supply the antidote to modernist excesses. "It is not at all an accident," he charges, "that philosophy since Hegel has been relatively barren. Even Marx recognized it in his own way in speaking of the 'poverty of philosophy'." The fact of the matter is that Marx felt rather than philosophy's poverty dated up until Hegel.

In erecting a hierarchy of knowledge, Prof. Martin starts with the notion of an ultimately autonomous science, metaphysics, which arises directly from experience without the constitutive mediation of any other kind of knowledge. The evidence of metaphysical propositions, he holds, is the intelligible obtained intuitively through sense experience. All other kinds of knowledge presume this metaphysical foundation.

Thus, in reality, the mathematician is still held accountable for the science of quantity rather than for the science of order or relations, which arbitrarily substitutes metric for quantity; and the economist, concerned *de jure* with the ethical problems of the production and distribution of wealth, has no business playing von Neumann's Theory of Games.

The author's treatment rests essentially on a distinction between kinds of knowledge that he considers "regulative of" (i.e., metaphysics), "constitutive of" (i.e., historical and experimental propositions), or "instrumental to" (i.e., logic) other kinds of knowledge. Differences in the truth-claims of various sciences must therefore be judged in the light of this distinction; for it will ultimately show that all disputes between philosophers and scientists hinge on the expressed metaphysics of the philosopher and the implied metaphysics of the scientist.

Prof. Martin's is in no sense an easy book to tackle; but it would have been made easier by the addition of an index and the excision of much editorial clumsiness.

Realists of Prof. Martin's type will undoubtedly applaud his book as a classic; those who view the problem from other (more or less subtle) vantages will find much to debate over. But the educators to whom the book is professedly angled may purse their lips and wonder what all the shouting is about.

D. A. DRENNEN

SPIRITUAL AND INTELLECTUAL ELEMENTS IN THE FORMATION OF SISTERS (Selections from Addresses and Communications on Discussion Topics from the Six Regional Meetings of the Sister Formation Conference, NCEA, 1955- 1956)

Edited by Sister Ritamary, C.H.M. Fordham U. 288p. \$3

A fitting sequel to last year's remarkable book, *The Mind of the Church in the Formation of Sisters*, now makes its appearance in time to be brought to the attention of the delegates to the 54th annual meeting of the National Catholic Educational Association.

In this new book, *Spiritual and Intellectual Elements in the Formation of Sisters*, sponsored by the Sister Formation Conference of the National Catholic Educational Association, the problem of study and sanctity is considered. The foreword to the volume is by Francis Cardinal Spellman, Archbishop of New

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York, who commends the group for continuing its established policy of giving equal voice to the novice mistress and the Sister educator in the study of Sister formation to meet the needs of the Church in our times.

The contributors to the book, 38 of them in all, examine the problem of the interplay of supernatural and natural elements in a Sister's life. Throughout the papers presented in this volume, the reader can find a general agreement that "the integration of the intellectual and spiritual in the total formation of a dynamic and saintly personality should be entirely possible; in fact, any other type of formation is defective."

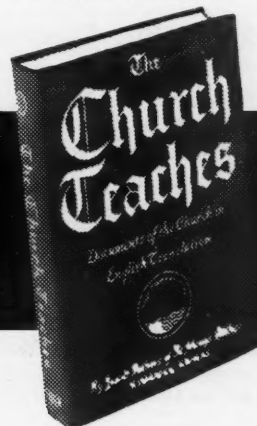
"If we refuse to let the spiritual and intellectual commingle, we can never properly develop either of them—at least not for an active Sister in the modern world, and especially in the schools," one of the priest writers maintains.

This new book is the second volume of the proceedings of the Sister Formation Conference, a section of the College and University Department, NCEA, devoted to development of the intergrowth education of Sisters for their religious and apostolic roles. Last year's book, very closely related to the present work, is a collection of statements by members of the hierarchy, canonists, university professors and school superintendents, analyzing the recent directives set down by the Church for Sisters engaged in active works. When the first volume of proceedings was brought to the attention of Pope Pius XII, he spoke of the collection as a work "which gives special emphasis to the guiding principles laid down by the Holy See respecting this important topic."

In the development of the Sister formation conferences, it is interesting to note that during the summer of 1956 the conference published a study of curriculum for Sister education institutions, as an outcome of a workshop held at Everett, Wash., under the direction of Sister Mary Emil, I.H.M., Marygrove College, Detroit, national chairman of the Sister Formation Conference. The Everett report has been widely hailed by educators, who have noted that it offers a plan for a pre-service B.A. degree which would combine spiritual and intellectual objectives and look toward the demands of the modern apostolates in which Sisters serve.

Spiritual and Intellectual Elements in the Formation of Sisters brings together the addresses given at six regional meetings of the Sister Formation Conference 1955-1956. In addition to talks by priest speakers, psychologists, spiritual directors and university professors, there

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MAN UNLIMITED

By Heinz Gartmann. Pantheon. 213p. \$4.50

This short book is a veritable gold mine
of interesting and often amazing in-
formation on what the human body can
stand. For the nontechnical reader, I
cannot think of a more readable sum-
mary of what problems are involved in
this supercharged world of ours. Though
the primary concern of Dr. Gartmann
is ostensibly with high-speed aircraft
and the effect of these on human physi-
ology, the book is by no means limited
to this single area.

Man has shown himself to be a
particularly adaptable creature as he
changes his ways of travel. Speeds that
many of us were sure men could not
endure have been reached and sur-
passed. The limit of man's endurance
appears to be a long way off.

There is a very interesting section on
noise and its effect on human beings.
Noises of 120 to 130 decibels can actual-
ly cause physical pain, while 90 decibels
can cause the quantity of blood pumped
by the heart to double. And how much
noise is 90 decibels? A strong-lunged
infant can reach that level without dif-
ficulty. So if you feel you are on the
verge of screaming when that new baby
lets loose, remember your blood is al-
ready being pumped twice as fast, so
try ear plugs. It is perfectly reasonable
for a traffic policeman or rivet-gun op-
erator to become more exhausted than a
guard in a bank, solely because of dif-
ference in noise level.

The translation is so smooth that one
would never guess Dr. Gartmann wrote
originally in German.

JAMES BERNARD KELLEY

THE HOLY FIRE

By Robert Payne. Harper. 294p. \$5

The learned biblical scholar Adolf von
Harnack was certainly guilty of a gross
exaggeration when he described Chris-
tian dogma as a mere product of the
Greek philosophical spirit working on
the soil of the Gospels. Nevertheless, it
is undoubtedly true that most of the
outstanding saints and scholars who
took a prominent part in solving the
great theological controversies of the
early Church and hammering out the
classical formulas which were to en-
shrine the doctrines of our Christian
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PNIN

By Vladimir Nabokov. Doubleday. 191p.
\$3.50

When the time finally comes around—let's hope it's a long way off—for Mr. Nabokov like all the rest of us to stand before the Great Tribunal, I believe that after all the customary formalities have been completed, one of the Blessed—St. Sergius of Radonezh, for instance, or St. Serafim of Sarov—will intercede for him, saying "Be easy with him, Lord, *po milui*, for after all he gave us *Pnin*."

The story of bald-headed Timofey Pnin, professor of Russian at famous Waindell College, is infinitely witty and amusing. Gently and unmaliciously it spoofs the quirks and oddities and operational non-sequiturs of a highly cultured Russian émigré, who misses trains, wrestles hopelessly with English—or American—vowels and consonants, and lives in a sort of armed truce with the registration desk of the college library, whence he has borrowed some 315 volumes.

Moreover, he is hopelessly put upon by his blue-eyed, divorced wife, as well as adored by a completely non-conforming son. His frequent lapses at the drop of an eyelid into reveries of earlier, happier days—St. Petersburg, Paris, Berlin—form the texture of a skilled initiation for us Westerners into the thought-world of those who still carry the love of old Mother Russia unquenchable in their hearts.

But the quasi-spoofing of *Pnin* is most deftly made the medium for a by-no-means-quite-unmalicious satirizing of the creaks and aches and petty meannesses of a certain type of fresh-water educational world. It's all clad in rich,

luminous English writing, and ends with a subtle and secret triumph of the unadjusted professor. Read *Pnin*. You'll love *Pnin*, except that at times the too brilliant English will send you scurrying for the dictionary.

JOHN LAFARGE

MUST MEN STARVE?

By Jacob Oser. Abelard-Schuman. 331p.
\$4.50

Although the gloomy ghost of Malthus (1766-1834) recently returned to trouble our complacency, we've seen little of William Godwin's restless shade goading modern consciences. This book is bound to remind us that Godwin (1756-1836), an opponent of Malthus, had a point, though he may have stated it poorly: if poverty is man-made, it can be unmade by man. Arguing against this position, Malthus insisted that population always tends to increase faster than the food supply. This "natural law," he asserted, explains the prevalence—nay, the necessity—of poverty and hunger among the working classes.

Modern Malthusians, says the author, assistant professor of economics at Harvard College of the State University of New York, generally accept this "natural law."

In the face of the continual doubling and redoubling of the population, a catastrophe of "exploding population" haunts their imagination. . . . Poverty, malnutrition, famine, disease, war, vice, all are part of the great natural process which keeps these natural forces down to the food supply (p. 31).

Economist Oser maintains that the world's poverty and hunger cannot be ascribed to any malevolent law of nature, or to man's indiscreet rate of reproduction. The "conditions which generate poverty and hunger are the result of our faulty social relations and political and economic institutions. If society created these problems, society can solve them" (p. 67). His detailed account of the exploitation of poverty-stricken nations in the interests of the upper classes and of American and European business concerns, together with his proof that the world is capable of supporting several times its present population, strongly substantiates his contention.

Though Prof. Oser is not opposed to the promotion of birth control, he sees it as

... one facet in a many-sided attack on the problem of adequate food for all people. The mistake of

the Malthusians is that they make this the central theme, and sometimes the only one, in their proposed solution for the problem (p. 285). . . . Malthusian doctrine has the odor of decay and death about it. The simple, single approach to all the troubles of the world, "Keep down the population!" ignores the many complex factors which contribute to poverty and hunger. . . . [The Malthusians] underrate the potentialities of modern science and man's ability to control his destiny (p. 37).

This study merits attention not merely because it presents a relatively complete and detailed statement of pertinent facts. More important, it focuses attention on the real causes of the world's poverty and hunger. Some may disagree with the solutions it proposes; others may feel that it underrates the difficulties inherent in promoting needed social changes. All must agree that it orients in the right direction our thinking on this complex problem.

JOHN L. THOMAS

SOUND OF THE GUNS

By Fairfax Downey. McKay. 285p. \$5.50

Even though it starts with colonial days and ends with Korea action and guided missiles, this cannot be called a formal history of American artillery. It does give details as to types of guns and their manufacture and emphasizes their critical role in deciding battles. From a vast variety of sources this author has again demonstrated his skill as an antiquarian and his lively interest in military affairs.

His readings for this collection of information have been both broad and intensive. He has assembled vast and varied information and put it into what must be called in the last analysis an inspirational volume for the field artillery of the United States. With quick and simple generalizations, with many flashes of excellent and exciting narrative writing, with an anecdotal proclivity that is fascinating—including even a whole chapter of famous legendary horses of the artillery—he has produced a book that might well be a source of high spirit and pride of service on the part of every "red leg."

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BYZANTIUM: Greatness and Decline
By Charles Diehl. Translated by Naomi Walford; edited by Peter Charanis. Rutgers U. 300p. \$8.50

BYZANTIUM: Its Triumphs and Tragedy
By Rene Guerdan. Putnam. 228p. \$4.50

During the past generation historians have showed a marked revival of interest in the history of the Byzantine Empire. For more than a thousand years Byzantium was the center of civilization in Christendom; its religious and cultural achievements, its contributions to law and government, its glories in art and architecture have made it an important field of historical study.

One of the most distinguished contributors to the growth of our understanding of the Eastern Empire was the noted French historian, Charles Diehl. From 1888 to his death in 1944, he produced a long series of books and articles on various aspects of Byzantine civilization. These contributions not merely explored the details of Byzantine culture and imperial administration but also dealt with the importance of the Eastern Empire in the growth of civilization and its influence on the history of Western Europe.

The present volume first appeared in 1919 and was reissued in 1926. It is an excellent synthesis of the many-sided glories of Byzantium. What Diehl attempted with brilliant success was not so much a straight history as an historical essay which would assess the strong and weak points of the Byzantine achievement. He brought to his task an intimate acquaintance not merely with the literary sources but also with the administrative machinery and artistic monuments of the Byzantine Empire.

The translation by Miss Walford is smooth, accurate and close to the original. The editor has assembled a splendid collection of illustrations, which were prepared especially for this translation and had not been included in the French original. Prof. Charanis has written an introduction pointing out the modifications which recent scholarship would make in the views of

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Charles Diehl. He has also appended a 57-page bibliography on every aspect of Byzantine history, which is complete and thoroughly competent. It will be of the greatest use to serious students who are not themselves specialists in the history of the Eastern Empire. There is an index and the format is attractive.

The volume by René Guerdan is also a translation from the French. It is more popular in content and tone than the work of Diehl, but it offers the reader an interesting, coherent account of the Byzantine Empire, which is at the same time well-informed and accurate. Guerdan's exposition takes account of the military, political, religious, cultural and artistic history of the Eastern Empire and gives an outline of its influence on the West and the causes of its collapse.

A useful series of plates and illustrations and an index make the book an attractive introduction to the story of the Byzantine Empire.

CHARLES P. LOUGHRAN

THE GREEN DRAGON: The Lives of Banastre Tarleton and Mary Robinson
By Robert D. Bass. Holt. 454p. \$5.75

Here is the first and undoubtedly the last full-length biography of the dashing British cavalry colonel whose clashes with our "Swamp Fox," Francis Marion, we all remember from our history classes on the American Revolution.

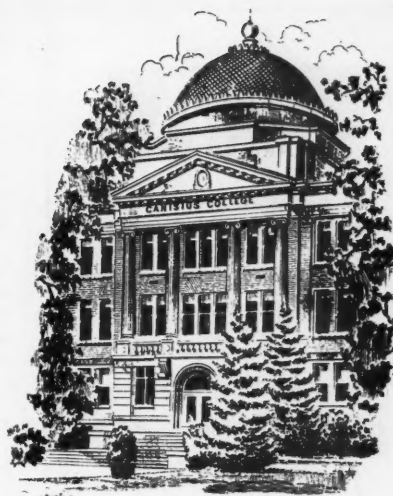
The story of Tarleton's life is written by Dr. Bass in the grand, detailed manner, replete with those hundreds of touches which, if they do not bring a hero to life, at least put the hero satisfactorily into the perspective of his period.

For the American reader, the intrusion into this biography of internal politics in the British Government and Army may seem too much. Still, Tarleton's manhood, from 1775 to 1833, saw the British Empire rise to colossal proportions. Tarleton had a modest part in its shaping and rubbed elbows with the great of his time. The author, then, had a wealth of data for background; he is to be congratulated for restraint rather than for surfeit.

The author, until recently a professor at the United States Naval Academy, has successfully straddled the stools of popularity and scholarship. Popular appeal lies in the smooth, vivid craftsmanship of the writing; scholarship is unobtrusively inserted at the end of the book. There is a love story which would smack of Hollywood were it not true. But there

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are also a dozen or more obscure historical details to gratify the antiquarian. For example, we have long relished the fact that Cornwallis marched to surrender at Yorktown to the tune of "The World Turned Upside Down." Dr. Bass, however, discloses that Cornwallis and his troops did not mind: to them, the tune was known as "When the King Enjoys His Own Again."

In brief, this is a good, full-bodied book, which would be valued just for its accounts of the complex campaigns in our South during the Revolution. It is more than history, however. It is a good yarn. R. W. DALY

THE WORD

Then he said to Thomas, Let me have thy finger; see, here are my hands. Let me have thy hand; put it into my side. Cease thy doubting, and believe (John 20:27; Gospel for Low Sunday).

Many, indeed, are the aspects—all reasonable, all deeply consoling—of that branch of systematic theology which is Christology. Christ is the natural Son of God, Christ is God, He is one in nature with His Father, He is truly man, He is a divine Person, He is in the strictest sense to be adored, His Sacred Heart is to be loved and adored. All this and much more of comparable sublimity constitutes the teaching of the Catholic Church concerning the historical figure who was certainly a carpenter from a place called Nazareth in Galilee.

Perhaps, at this point in our study of Christ the Lord, a question becomes pertinent. Can all these statements be proved? That is to say, can these religious propositions, together with all other religious propositions (including this one: God exists), be strictly demonstrated to the intelligence of the average man so that no shadow of doubt can linger in the mind?

On these questions the theologians have struggled manfully, and it is not clear that a consensus has been reached. But let us examine certain elements of the problem.

Risky and misleading as the process may appear, we must periodically remind ourselves that there is a difference between religious faith and intellectual assent based on evidence. Faith not only can but ultimately must exist in a sort of final absence of evidence; that is why it is faith. Moreover, there surely occur puzzling cases in which

mental certainty can exist without actually being followed by faith.

The downright and somewhat scary fact is that in the vast and crucial area of religion, all human reasoning may and should lead the way—to a chasm. Sooner or later the individual man, isolated with the ultimate, must find himself standing alone at the chasm's edge. Neither his own intellect nor any other, however armed with any argument, will now carry Everyman a step farther. It is the moment: mortal man, under the light of the grace of faith, must leap boldly to the other side, or continue to stand, bewildered and paralyzed, where he is; or else retrace his steps, renouncing or perhaps denouncing the path of reason that brought him to the chasm's lip.

That leap is faith. Yes, it is a perilous business, for it must be, in some sort, a leap into the unknown, a leap of a distance not measurable. Indeed, it is almost as dangerous as not leaping, almost as foolish as standing petrified and half-dead at the very verge of true life.

What, then, is faith? Let us answer with a classic and inspired definition. In the eleventh chapter of the Epistle to the Hebrews we read: *What is faith? It is that which gives substance to our hopes, which convinces us of things we cannot see.*

Which convinces us of things we cannot see! Need we say or see more? Of course faith leaves questions unanswered. That is exactly why it is so splendid and noble a thing; that is why it belongs to a higher order of reality than mathematical or philosophical demonstration. No need to ask myself anxiously, "Can I doubt?" I can, certainly. But I must ask, "Shall I doubt?" For to this question I can give the faithful answer: *I believe, because God Himself has revealed it as true.*

And Jesus said to him, thou hast learned to believe, Thomas, because thou hast seen me. Blessed are those who have not seen, and yet have learned to believe.

VINCENT P. MCCORRY, S.J.

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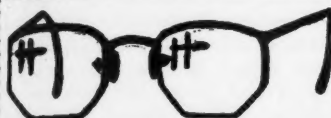
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for possessing adult information on the vagaries of sex. Assuming that the majority of the Broadway audience is sexually illiterate, he goes to great pains to spell out his salacious scenes in minute detail. (See our Comment, "T. Williams Descending," AM. 4/6, p. 4.)

The leading characters are the wife of an invalid storekeeper, magnificently interpreted by Maureen Stapleton, and a wandering guitar player, beautifully portrayed by Cliff Robertson. Readers who remember their Greek myths hardly need to be reminded that the guitar player is symbolic of the ancient musician who descended into Hades to rescue the woman he loved. The original Orpheus and Mr. Williams' guitar player both failed, though the latter wanders into what seems a worse hell than the nether world visited by Orpheus.

This is a town in which all the ugly facets of life in the South seem to come in focus. Hagridden by ignorance, cor-



ruption, racism and other prejudices, the town is inhospitable to any form of idealism or esthetic endeavor. The leading character saw her father's vineyards burned by a local Ku Klux Klan. A girl who attempted to save a Negro from judicial lynching is disillusioned and becomes, in her own words, a lewd vagrant. That such towns exist can easily be documented.

To those who are not familiar with the author's preoccupation with sick minds, the early scenes may suggest that he is about to take off into harrowing social drama. When all the characters have been introduced, however, Mr. Williams suddenly runs out of steam.

The characters are vivid personalities, and in the first half of the play there are lines of colorful imagery, vagrant flights of poetry and scenes of glowing beauty. A scene to be remembered is the one in which the wandering minstrel shows the signatures on his guitar. When he comes to Mamie Smith's, he says in a lowered voice: "She was killed by Jim Crow." Miss Smith, he explains, was injured in an automobile accident and was refused admittance to a hospital where only white persons were treated.

After creating his vivid characters, Mr. Williams can think of nothing better to do with them than kill them off in the most horrendous slaughter since *Tamburlaine* departed from Broadway.

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The ending, which Mr. Williams probably intended to be tragic, is routine melodrama. While writing impressive scenes, Mr. Williams neglected to merge them into coherent drama.

Presented at the Martin Beck by Producers Theatre, *Orpheus* was directed by Harold Clurman with a sensitive but firm hand that saves the later scenes from bathos. The multi-purpose set was designed by Boris Aronson. Lucinda Ballard selected the costumes. The production is capably performed in all important roles.

It is comforting to know that Mr. Williams is older than forty by a rather narrow margin. As he grows older and learns more about life, while depending less on Freud, he may discover that character and moral behavior are as interesting in their normal as in their aberrant state. At fifty Mr. Williams may be a great dramatist. *Orpheus Descending* is the work of a brilliant but fumbling playwright who has not quite found himself. THEOPHILUS LEWIS

FILMS

12 ANGRY MEN (*United Artists*) are a jury considering their verdict in a murder trial. They originally appeared in a television drama by Reginald Rose which won several prizes—a Christopher Award among others. The question for the film producers was: would the play's severe limitations in time and space, which were a positive asset for the medium of the 21-inch screen, work against the success of an adaptation for full-size motion pictures?

The answer, for the most part, is a resounding No. Mr. Rose, in writing his own screen play, has made virtually no concessions to the standard conventions of movie-making. Yet his story of the single holdout against a guilty verdict who causes his eleven colleagues to re-evaluate the testimony and finally to change their minds is continuously absorbing. Moreover, it is well constructed and abounds in forceful and abrasive characterizations. And TV director Sidney Lumet has maneuvered his camera and his players in masterly fashion in their claustrophobically cramped quarters.

Henry Fonda, who in addition to his acting chore produced the film in collaboration with Rose, winningly projects reason and moral integrity as the holdout; while Lee J. Cobb as his principal adversary is a frighteningly apt personification of unreason. The cast, recruited from Broadway and TV row,

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also includes such able actors as E. G. Marshall, Ed Begley and Jack Warden.

If there is an adverse criticism, it is of the way the author stacks the evidence against the defendant. In building a damaging circumstantial case against the racially and socially underprivileged youth, Rose is presumably vindicating the jury system. There is an obvious corollary: how easily a miscarriage of justice could occur under similar circumstances. [L of D: A-1]

THE BACHELOR PARTY (*United Artists*) is also based on a TV drama—another of Paddy Chayefsky's explorations of the lives of quiet desperation led by average men. In this one, as a matter of fact, the author seems grimly determined to subject his characters to and acquaint his audience with every frustration and temptation associated with contemporary life.

As the title implies, the focus of the story is a bachelor party arranged by a group of workers for an about-to-be-married comrade. The men's night on the town soon degenerates to include virtually every excess popularly identified with bachelor parties. They get drunk, they look at stag movies, they adjourn to a strip joint, they corral some pick-ups and only more or less by coincidence stop short of fornication.

Along the way the group also reveal a good deal about their problems and the drudgery and boredom of their lives—which they have been trying unsuccessfully to forget in a night of carousing. Subject to an especially close scrutiny is a young accountant (Don Murray), who feels so trapped by a combination of his job, night school and the fact that his wife is pregnant that he very nearly betrays his marriage vows.

As far as purely natural moral values go, the bachelor party is shown to be precisely the sordid and joyless affair it really is. And the film's conclusion, which finds the hero deciding enthusiastically in favor of monogamy, family responsibilities and hard work, is unimpeachable.

In addition, Chayefsky's insights are as accurate and compassionate as ever, Delbert (*Marty*) Mann's direction is first-rate naturalism. The cast—two of the 12 angry men above (Jack Warden and E. G. Marshall) and others—is capable and shrewdly chosen. They are all handicapped, however, by the fact that the subject matter is too dreary and sometimes too sensational to fit comfortably into the mold of contemporary human comedy. [L of D: B]

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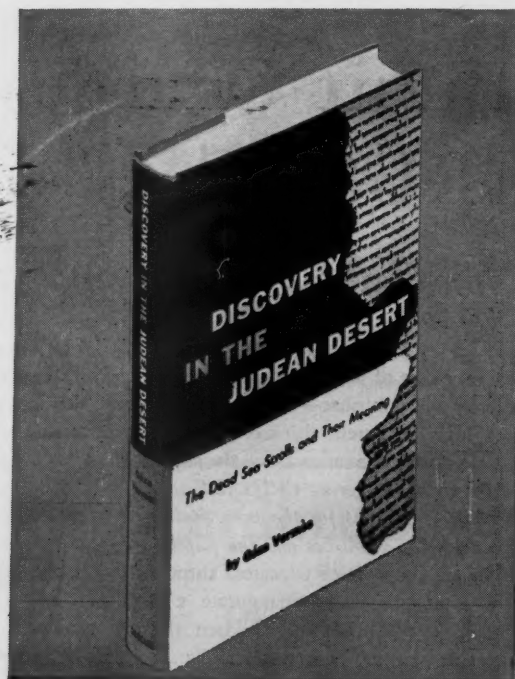
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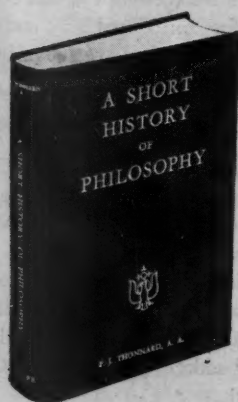
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